

# Holsome

and Catholyke do-  
ctryne concerninge the se-  
uen Sacramentes of Chyestes  
Church, expedient to be knowne  
of all men, set forth in maner  
of shorte Sermons to bee  
made to the people, by  
the reuerend father  
In God Thomas  
bpyshop of Lin-  
colne.

Anno. 1558.  
Mense Iunij.

*Excusum Londini in aedibus Ro-  
berti Caly, Typographi.  
Cum Privilegio ad Imprimen-  
dum solum.*





# The contentes

of the Booke.



**O**f the numbre of the Sacra-  
mentes of Christes Church  
and the effectes of the same.

Ser. i.

Fol. i.

**O**f the Sacrament of Baptisme.

Ser. ii.

Fol. viii.

**O**f the necessitie of Baptisme, and  
the ministers of the same.

Ser. iii.

Fol. xiii.

**O**f the auncient and godly ceremo-  
nies perteyninge to Baptisme and  
what is meint and taught by them.

Ser. iiii.

Fol. xviii.

**O**f the Sacrament of Confirma-  
tion. Ser. v.

Fol. xxiii.

**O**f the seuē giftes of the holy ghost  
geuen in the sacrament of Confir-  
mation. Ser. vi.

Fol. xxix.

**O**f the real presence of Christes bo-  
dy in the sacrament of the Aultar.

Ser. vii.

Fol. xxxvi.

**O**f the chaunge of bread and wyne,  
that

° The contentes.

that is to saye, of Transubstantia-  
tion. Ser.viii. Fol.xlii.

¶ Of the effectes of Christes bodye  
and bloud in the worthye receiuer.  
Ser.ix. Fol.xlviii.

¶ An exhortation for the worthye re-  
ceyuinge of the holye Sacrament.  
Ser.x. Fol.liiii.

¶ How a man maye come worthely to  
receiue the blessed Sacrament.  
Ser.xi. Fol.lx.

¶ Of the sacrifice of the newe Testa-  
ment, whiche is called the Masse.  
Ser.xii. Fol.lxviii.

¶ Of the godly prayers & ceremontes  
blessed in the sacrifice of the Masse.  
Ser.xiii. Fol.lxxv.

¶ Of the necessitie and commoditie of  
Penaunce in generall.  
Ser.xiiii. Fol.lxxviii.

¶ A Sermon againste desperation.  
Ser.xv. Fol.lxxxix.

¶ Against presumption of mercede,  
Ser.xvi. Fol.xcvi.

¶ Of Contrition. Ser.xvii. fol.xc.

¶ Of inward Confession to almighty  
God

- God. Ser. xviij. Fol. cxii.
- C** Of Confession to a Priest. Ser. xix. Fo. cxviii.
- C** What a sinner ought to doe in makinge his confession. Ser. xx. Fol. cxix.
- C** Certayne Instructions whereby a man may consider hys lyfe & make his confession the better. Ser. xxi. Fol. cxx.
- C** Of confession to a mans neighbour whom he hath offended. Ser. xxii. Fol. cxxvi.
- C** Of Satisfaction. Ser. xxiii. Fol. cxliii.
- C** How a man shoulde after penance auoyde sinne and lyue well. Ser. xxiiii. Fol. cli.
- C** Of the Sacrament of Order. Ser. xxv. Fol. clvi.
- C** In what estimation the Prelates and other Ministers in Chrystes Church oughte to be hadde of the people. Ser. xxvi. Fol. clvii.
- C** Of the Sacramente of Matrymonye and what grace is geuen in it. Ser. xxvii. Fol. clx.
- Of

The contentes.

**C**Of the maner how to minister and  
contracte matrimonye.

Ser. xxviii.

Fol. clxxvi.

**C**Foz what intent and wyth what  
affection men and women ought to  
marrie. Ser. xxix.

Fol. clxxviii.

**C**Of the Sacrament of extreme Un-  
ction. Ser. xxx.

Fol. clxxxix.

FINIS.



**C** Robert Calpe the prynter to  
the Chyristen reader.



**W**hereas it pleased the  
right reuerend father in god Thomas  
Bulhoppe of Lyncolne the  
wryter of thys booke, to committe  
to me the pryntynge of the same, I  
haue by goddes helpe doone my di-  
ligence therin in setting forth the  
same truly and vncorruptly accor-  
dyng to the very coppe deliuered  
vnto me. And because certen men moued not wyth good  
zeale to profyt other, but to procure vnhonest gayne to the  
selues, haue without knowledg of the Authoꝝ of me, abu-  
sed my name in settinge forth the sayd booke, pryntyn-  
g it vnder my name, and partely for negligent hast, partely  
for other corrupcion whych I fully knowe not, haue fal-  
sified the same in a great numbꝛ of places, wherby the  
sentences very many tymes are changed contrarie to the  
Authoꝝ true mynde and meanynge, which their doynge  
be not onely prejudiciall to me that am prynted to  
prynte the sayd booke alone, and also scandaious to the  
right reuerend father the Authoꝝ of the same, but also be  
hurtfull & pernicious to the Readers specially suche as  
be not able by theyꝛ learnynge to correct theyꝛ owne boke,  
and discern what the prynter shuld haue done, from that  
is now by hym corruptly doone, for which theyꝛ doynge  
they haue of the Kinge and the Quenes most honorable  
counsell suffered rebuke & condigne punishment: therfore  
I thought it my bounden duetye to geue the (gyle reader)  
warnynge therof, to the intent thou mayst discern the true  
prynted boke from the false, the markes wherof be these.  
The true booke hath the numbꝛ of the leaues prynted in  
the toppe of the margyn of euery leaffe, the other hath no  
such chynge ther: the true booke hath a certen Antike fi-  
gure, after the forme of two pylers quadꝛant prynted in  
the margyn of the fyrst leaffe round about the tytle of the  
booke, the false booke hath no suche chynge ther: by these  
two markes thou mayst knowe the one fro the other, wherby  
thou

thou mayste prouide thy selfe of a true prynted booke yf  
thou lyke to haue one, or els correct thy falle prynt-  
ed booke by the other yf thou haue one als  
readye. I praye God to send bothe the  
and me (good Reader) grace to  
followe the doctryne of that  
booke, and well  
to fare.  
(2)



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# **O**f the number

Foli.

of the Sacramentes of Christes

Church, and the effect of the same

Sermo primus.



**T**he Catho-  
like Church of  
God (good peo-  
ple) dothe ex-  
tende her doc-  
tryne concer-  
nyng the mat-  
ter of oure be-  
liefe, not onely  
to the Articles  
of our Crede,  
and such poyntes,  
as by re-

uelation from God it teacheth vs to beleue of  
God, and the woorkes of our Saviour Christ,  
whiche he did or suffered for the redemption and  
saluation of man: but also to the holye Sacra-  
mentes of God, by the woorkthie vsing wherof,  
he powreth abundantly his manyfolde graces  
into our soules, and by them maketh vs people  
mete to receyue the frutes and benefites of hys  
passion. And as ye haue bene instructed, partly  
concerning the Articles of our saythe, so it is ex-  
pedient ye be likewise instructed concerning the  
holye Sacramentes of his churche: so thintent  
ye might not onely knowe the maner of Gods

A. i. working

## The first Sermon.

working in curing of your soules, but also prepare and dispose your selues to the fruitful receiving of his medicines which be ministred to every man by his holy sacraments. And therfore at this time by Gods helpe I intend to declare unto you the number of the sacramentes of Christes church, and also the effect of them all in general, & at other times every one of the in speciall.

Cōcilium  
generale  
Florētīnū

Sacrament

baptisme · iustificeth

confirmacy · increaseth  
grace

chiste body nourisheth  
to everlasting lyfe

Penance restoreth to  
right wisnesse

unction · healeth sin  
eternally & corporally

matrimony multiplyeth  
the church corporally

It is to be beleued vpon paine of damnation, that there bee seuen Sacramentes of Christes holy churche, institute and ordeined of our sauiour Christ, in his new testament or law, wherby he be Baptisme, Confirmation, the Sacrament of the Altar, Penance, extreme unction, Order, and Matrimoni. The first fīue be ordeined for the making good and the perfection of every man and woman, as by Baptisme we are iustified and made members of Christes mystical bodye: by Confirmation wee are increased and strengthened in graces: by the sacrament of Christes body and bloud we are nourished to everlasting lyfe, and made fat with God: by Penance we are restored to our former right wisnesse and goodnes, if in case we fal after Baptisme: by extreme unction we are made hole spirituallie, and also corporallie, if it be thought to God expedient to our soules. All these true Sacramentes be ordeyned to beginne or restore our right wisnesse, and to bringe it to perfittnesse for oure saluation. The other twoo last be ordeyned for the common state of the hole Churche, as Matrimonye to encrease and multiplye the Church corporally

corporeally by generation : and Order to multi-<sup>Order multiply</sup>  
 plye the hole Churche <sup>Church</sup> spiritually by regenerati-<sup>spiritually</sup>  
 on, and also by the ministerie of Gods woorde,  
 Sacramentes, and discipline, to rule and go-  
 uerne it, after the wyll of almighty God. And  
 where as the holpe. Scriptures in many places <sup>Iob. vii.</sup>  
 compare a mans lyfe to a warre, we may verie <sup>i. Tim. i.</sup>  
 well by that same similitude, vnderstande the <sup>ii. Cor. x.</sup>  
 numbze and diuision of Gods Sacramentes,  
 and the true effecte of the same. For Chyste our  
 Lorde and kyng, who hath for vs ouercommed  
 the deuill, the fleche, the worlde, hell, deathe, and  
 all his enemyes and ours, laboareth to make all  
 vs for whom he hath prepared triumphe, and the  
 inheritaunce in the kyngdome of heauen, to be  
 his souldiours, & by his power and help to fight  
 against the sayd enemyes, and to ouercome them  
 in our owne persones, and so to attayne the pro-  
 mised rewarde.

The first thing that a worldye Prince doth,  
 intending to make warre agaynste hys enemye,  
 is to muster and choose out his souldiours, and  
 to take theyr names, and to apparel the with his  
 liuerie and badge, that they may be knowne fra-<sup>a lynette or badge</sup>  
 the souldiours of his aduersary. Euen so Chyste  
 our chiefe captaine by Baptisme hath called and  
 chosen out of all the people of this world whiche  
 he hath holly redemed, certeyne to be his souldi-  
 ours to fight against his enemy the deuill, which  
 souldiours thus called, haue geue their names to  
 Chyste theyr king, and haue renounced the seruice  
 of theyr old maister the deuill, who was a tyrant  
 deliuiting

The first sermon,

delisting onely in theyr death, and haue promysed to serue onely Christ like true souldiours against the deuill, and by this sacrament of Baptisme are pardoned and washed from theyr olde spots of originall synne, and haue receyued the whyte lpyerpe of innocenye, and the badg of Christ by the impressiō of the holy crosse in diuers partes of theyr bodyes, and so are knowne thzoughout the holle woꝛlde, to be the soldiours of Christ theyr Lord and Capitayne.

anoynting:

impressiō of this crosse

2 The second thing that a woꝛldly pꝛince doth in his warre, is to pꝛouide that euerye souldiour be able to fight and haue harnes and weapons mete foz his body, both to beare of the assaultes of his enemies, and also to inuade them as cause shall requyre: Euen so Christe oure heauenlye pꝛince hath ordeyned the sacrament of Confirmation, to make vs stronge and able to fyghte with our ghostlye enemyes, and hath armed vs with a seuen fold harnes, that is to say, with the seuen gistes of the holy gost, whereby we be sufficiently pꝛeserued, defended, and encouraged our selues, and also able to help and comfort our fellow soldiours, which by chaunce shall come into any distresse or daunger of theyr enemies.

arnes. weapons

with harnes the  
gistes of the holy  
gost

3 The thyrde thing that a woꝛldly pꝛince doth in his warre, is to forsee & pꝛouide that his hole army be wel victualled and furnished with plentye of holsome meate and drinke, lest foz hunger theyr strength decay, and they in processe famishe and die: Euen so Christ our spirituall capitaine hath pꝛouided victual foz vs his soldiours, both  
good

victual & meate  
drinke

good and plenty of it, not meate that wil perish  
 and be consumed with once eatinge, but meate  
 that wil remaine and nourish to euerlasting life,  
 that is to say, his own natural flesh and bloude, <sup>flesh & bloude</sup>  
 which he geueth to his soldours in a Sacramēt  
 vnder the formes of corporal breade and wyne, <sup>breade & wyne</sup>  
 condescending therein to our infirmitie, and by  
 that spirituall and moste holsome and pzeious  
 foode, he repayzeth all our decaies in grace and  
 spiritual strength, he openeth our eyes to see the  
 traines of our enemyes, he swageth the rage of  
 our inward enemy the flesh, and pzeferueth our  
 bodies and soules frō famine and eternal death.

<sup>f</sup> The fourth thing that a worldly Prince doth  
 in his warre, is to ordeyne vnder his holle armye  
 one chiefe Lieuetenaunt (if he be absent himselfe <sup>Captayne</sup>  
 from the fiede) and vnder him officers and cap-  
 taines, some of moore, some of fewer, such men as  
 be experte in warre, who can instruct the rest in  
 all feates of warre, howe to fight and overcome  
 their enemyes, and can set the hole army in good  
 arraye, and also can by the lawe martiall correct  
 and punish all traytours and offendours. Euen  
 so Christ our Lord and king, after he hath him-  
 selfe ouercommed all hys enemyes in hys owne  
 person, and is nowe triumphing wyth God the  
 father in heauen, and yet hathe hys Church in  
 battayle and conflict with theyr enemyes in  
 earth, being absent by hys visible presence, and  
 inuisibly and spirituallly present among vs, hath  
 ordeyned the Sacrament of Order, and by that  
 Sacrament hath elected and chosen out certein  
experte  
 A.iii.

The first sermon.

3

order of priesthood

expert and connyng men, to whom by impositi-  
on of handes of Priestthoode, he hath geuen au-  
thoritie and commaundement to instruct his sol-  
diours in all seates of spirituall warre, agaynst  
the deuill, and to admit other into the roumes of  
them that dye or depart, and to comfort and en-  
courage them that be in conflict, and by bntie of  
fayth, charitie, and obedience, to cause the holle  
army to keepe good araye, and to punishe by ex-  
communication, suche as by apostasie, heresie, or  
scisme, bzeake the peace and good order, and by  
the discipline of this warre of the church, to cor-  
rect all other offenders, and to receyue them a-  
gayne that will amende. And of these men there  
be certeine degrees and orders, one chese Lieue-  
tenuant of the holle army which was S. Peter,  
and now is his lawfull successeur in the chayre  
of Christ, gouerning the holle army of Christes  
Church here in earth, and vnder hym there be in  
euery Prouince one Archebischoppe, and in euery  
Citie one Bischoppe, and in euery Parithe one  
Priest or Curate to feede, order, encourage, and  
to gouerne the holle army, and euery soldiour of  
Christes church in euery place.

petes

5. The fift thing that a worldly Prince doth in  
his warre, is when his armie is assembled, well  
armed, well victualled, and well ordered and ru-  
led by good captaines, then to merche for ward,  
as to ioyne in battail wth his enemies: in which  
conflicte, if anye of hys soldiours chaunce to be  
hurt and wounded, then to cause a Surgean to  
searthe hys woundes, and to laye playsters and  
medicines.

Surgean



medicines vnto theym, that he beyng made hole,  
 myght enter into hys place agayne and fyghte a  
 frethe ageynst hys enemyes. Euen so dothe oure Christ.  
 Saviour Christ wyth vs, when al we be assem<sup>bl</sup>ed hom. v. in  
 into one Church and spirituall armie by Mat. oper.  
 Baptisme, and bee well harnessed wyth Gods imperf.  
 graces, and the gistes of the holy Ghost by Con-  
 firmation, and be well byctualled wyth the pre-  
 cious foodes of his owne bodye and blood in the  
 Sacrament of the Aultare, and bee set in good  
 araye, and well instructed and encouraged by  
 the rulers and ministers of his Church, haupng  
 authozitie so to doo by the sacrament of Order:  
 then we be ledde by Gods spirite into the wyl-  
 dernes of some good purpose or worke, there to  
 be tempted and assaulted of the deuyll. For they  
 that haue the spirit of God, be not idle but occu-  
 pyed in some good worke, whych the deull with-  
 standeth and fyghteth agaynste, as much as he  
 is able to doo. In whych conflicte, if anye of vs  
 be ouercommed wyth euill, which can not be, ex-  
 cept we wyll be onercommed, and voluntariye  
 suffer the deuyll to preuaile agaynste vs (for no  
 man synneth actually agaynste hys wyll) yet our  
 mercyfull Lorde wyll not see vs vtterly troden  
 vnder foote and slayne, but if we loue to be hea-  
 led and bee soze for oure voluntarpe hurte and  
 wounde, he hathe prepared a pzelent medicyne  
 and playster for vs, whyche the spiritual Sur-  
 geon, when he hath searched the wounde by our  
 owne confession, layeth and byndeth to our soze  
 by the Sacrament of Penauce, and so resto-

Sntegry. v. penauce



tryng vs to our perfit health, maketh vs able to  
enter the feelde agayne, and to fighte a freshe a-  
gainst our enemies.

- G. The sixt thing that a worldly Prince doth in  
his warre, is when any of his soldours wareth  
aged and feble, and can fight no moze, then speci-  
ally to comfort him, and to set a watch, that hys  
enemies steale not priuely vpon him and kil him,  
when he is not able to defend himself. And if the  
same soldour hath lightly offended in any small  
matter, and hath not at all times bene so vigi-  
lant as the lawes of warre required, yet than-  
gently to forgeue him, and to shewe him that ho-  
nour at his death, that he shalbe of all the armie  
accompted to haue bene a faithfull soldour, and  
to haue dyed in his Princes fauour: Euen so  
Christ our lord doth with vs his soldours, whe-  
any of vs wareth aged or feable by sycknes, and  
is in daunger of bodely death, which death is the  
escaping of al daungers, the ende of al labours,  
the entry to the possession of eternall enheritaunce  
in heauen, whych God promysed to all his faith-  
full soldours, and knowyng that oure enemye  
the deuill is mooste busye and fearce, than crafte-  
lye to assaulte hys souldiour in his last conflicte,  
when he is least able to resist, because the bodye  
that corrupteth and dyeth, dothe make heauye  
the soule: than I saue our Sauour Christ by  
the Sacrament of extreeme unction, dothe in-  
wardlye anoynte the sycke soldour, whereby he  
dothe replenishe hym with grace, comfozte, and  
strength of the holye Ghoste, agaynst the many-  
foldes

unction

he sayd sike son  
is anoynted

folde and hyolent tentations of the deuill, and doth releue his hart with spirituall ioy againste the hozrour of death, and if he hath lightly offreded in any benyall synne, he pardoneth him, and if he thinke it so expedient to his soule health, he doth also sometime releue his cozpozall discaise, and if not, yet he sheweth him that honour, that he doth and woulde the holle church shoulde accompt him as a faythful soldiour, and if he hath not refused the benefite of his other sacraments, to haue departed this transitozpe life in his most gracious sauoure, and to haue chaunged the shozte and light afflictions of this time with the weighty and euerlasting glozy in the kingdome of heauen.

7. The seuenthand laste thng that a worldye prynce doth, is if the time of his warre be pzolonged and further continued, and many of his soldiours be slain oz departed, than to pzouide that his armye be fullye restored agayne wpyth some new and fresh souldiours, and to vse them as he did the other befoze: Euen so doth our Sauour Christ, because all the tyme of thys world is the time of our battayle and conflict of our ghostlye enemies, in whiche tyme a great numbze of the souldiours of Christ departe out of thys transitozpie life, some in the sauour of theyr prynce, and so be rewarded, and some in his displeasure, such as haue fled trayterously to the deuill theyr enemy, & haue turred their face against Christ their prynce: therfoze he hath ordeyned the sacrament of Matrimonie, speciallye for thys cause, to re-
- Roza

The first sermon.

Hyatromonye

foze his army agayne, that newe men and wo-  
men may be bozne by generation in lawfull con-  
iunction and chaste Matrimonte, of whom by  
Baptisme and spirituall regeneration he might  
choose and appoynt out newe soldiours to fur-  
nische hys armie agayne, and to fight in the place  
of them that be departed, during the time of his  
warre which is al the time of this present world.  
By this example & similitude of warre, I haue  
declared vnto you (good people) bothe the num-  
bre of the Sacramentes of Chyistes Catholike  
church which be seuen, and also generally the ef-  
fectes and vertues of them all, and what fruite  
and benefite we take thereby.

Hugo. vic.  
de sacra. li.  
i. part. ix.  
cap. ii.

Furthermoze ye shal vnderstand, that like as  
in a man there be two thinges, a bodye & a soule,  
so in euery Sacrament there be twoo thynges,  
one that is outwarde seene, an other that is in-  
warde perceyued and beleued. The outwarde  
visible thinge is the element or matter of the sa-  
crament, the inwarde inuisible and spirituall  
thyng is the grace and vertue of the sacrament.  
The inwarde grace is signified, conteyned and  
geuen, by the outward part of the Sacrament.  
The graces of the Sacramentes be spirituall,  
and ordeyned of God to heale the synnes of the  
soule of man, and because man pyncipallye dyd  
sinne by the consent of his reason, and yet tooke  
occasion to synne of the sensualitie and desyre of  
hys flethe: therefore hathe God tempered the  
medicine of hys Sacramentes accorдынge to  
mans dysease, that the chiefe parte whyche is  
the

the inwarde grace being spiritual, might be ministered to man in a sensible and visible sygne of a Sacrament, as it were a secret medicine delivered to a sycke man in a visible glasse or vessel, and such a vessel as dothe teache the receyuer what is contayned wythin it, and is also geuen by it. As for example, the spirituall grace of regeneration is geuen to a man by the vse of baptism, whereby he vnderstandeth by the property of the water, whyche is to washe awaye the fylthe of the bodye, the nature of the inwarde grace whiche is the washyng and purgyng of the soule from all spottes of synne and iniquitie, so that nowe the bodye by the receyvinge of the sensible sacrament, is made an occasion for the soule, to rise from synne by receyving of the spirituall grace, as in the begynnyng it was an occasion for the soule to fall to synne. For whyche cause nowe the flethe is washed, that the soule might be purged: the flethe is anoynted, that the soule might be consecrate and halowed: the flethe is marked & crossed, that the soule myghte be armed and defended: the flethe is couered by imposition of handes, that the soule myghte be lyghtned wyth the spirite of God: the flethe is fedde wyth the bodye and bloode of Christ, that the soule myghte bee nourished and made fatte wyth God: and as these twoo be nowe ioyned in theyr woorkes, so shall they be afterward ioyned in rewardes.

Tertull. de  
refur. carnis.  
nis.

And althoughe these marueilous graces and spirituall medycines be geuen vnto vs by the li. i. part. in.

Sacra. cap. lii.

The first sermon,

Sacramentes, yet God is onely the Authour  
and geuer of them, who healeth the soule of man  
nowe ioyned wyth the bodye, wyth hys spiritu-  
all grace ministred in corpozall sygnes and Sa-  
cramentes: and it is not the outwarde vylible  
thinges that geue that which is geuen by them,  
but God dothe geue grace by theym, that com-  
maundeth vs to seeke grace in theym. And thys  
is the verpe difference betwene the Sacramen-  
tes of the olde Testament, and of the newe, that  
the olde Sacramentes dyd signify and promise  
Christ the Sauour, and the newe Sacramen-  
tes doo geue the saluation, and the Sacramen-  
tes of the old Testament did profite the fathers  
then, not by any vertue that was in the Sacra-  
mentes, but onely by the vertue and efficacy of  
theyr faith in Christ to come, which was signifi-  
ed and promised by those sacramentes. But the  
Sacramentes of the new testament do profite  
the recepuers, not by the fayth and deuotion ey-  
ther of the recepuers, or of the Ministers, (al-  
though faith and repentaunce, and conuersion to  
God, and the preparation of the harte, and the  
aptnes of the person be necessarylpe required in  
the recepuers beyng of age and discretion) but  
they profite by the vertue which they haue of  
the merites of Christes passion already suffered  
vpon the crosse, who vbleth them as instruments  
of his grace and mercye, and hath decreed to  
worke infallibly by them such effectes of grace  
as they signifye. And it is not the goodnesse or  
noughtynes of the minister that can further or  
hynder

August. in  
Pla, lxxiii.

offering of the  
olde Testament  
of the newe

hinder the vertue of the Sacramentes in working of theyr effectes, for neyther he that planteth, nor he that watereth is anye thyng, but *i. Cor. iii.* God that geueth the encrease. Euen as it maketh no matter whether the Physician be sycke August in  
or holle, or whether the Bore bee of syluer or of loã, trac. v.  
woodde, so the medicine be apt and good. For yf the effect of the Sacrament did depend vpon the goodnes of the Minister, whyche to men is vnknewen, then coulde not a man be sure of whom to receyue, and shoulde alwayes be in doubte of the vertue of that he receyueth, whyche no man may be. And although the true Sacramentes of Christ may be ministred and receiued out of the Catholike Church among heretickes and scismaticikes: yet they can not be profitable to the receyuers, vntill they come agayne to the vnyty of Christes Catholike Church.

Wherefore (good people) let euery man and woman that desyeth to be made holle from his synne, or to be preserved or sanctified by Christ, and to be partaker of hys blessed passion, prepare himselfe wyth all reuerence and humblenesse of harte to receyue these most holye Sacramentes in such fourme, and for such purpose and intent as our Sauour Christ and his blessed Spouse the holy Catholike Church haue appoynted and ordeyned, seying that otherwyse to misorder and abuse them, or wilfully to denye or refuse them, is to denie or refuse Christ that made them, oute of whose bloody side they came forth, and also to denie or refuse the benefites of his death and  
passion

7  
Aug. con.  
tra faustū,  
lib. xix.  
cap. xl.

The first sermon:

passion, which by the be applyed and be brought  
into our soules. As the reuerent and woorthy b-  
ling of them is the meane to grace and saluati-  
on: so the misusing or contempt of them is hey-  
nous and detestable sacrilege, because wythout  
them no religion can be perfitt, which perfittnes e-  
uerie man is bounden to procure with all  
his diligence during the time of this pre-  
sent life, that at the end therof he might  
enioy lyfe euerlastyng, to the which  
he bring vs all, who hath so derely  
bought it for vs, to whom be all  
honour, prayse, and glozve,  
wozldw wythoute  
ende. Amen.  
(. . .)



The second sermon. Fol. viii.  
**C** Of Baptisme.  
Sermo secundus.



Because the holye Sacrament of Baptisme is the fyrste gate or entyre into the Church of Chyist, and the grounde of all the other sacramentes, which can not be geuen to anye, but to suche as be baptised befoze: therfore (good people) I shall now begyn with Baptisme, and declare vnto you what ye ought to thinke of it, and what fruit ye receyue by it.

Fyrste it is to be knowen that oure Sauour Chyist did institute and ordeine this sacrament, when after hys resurrection appearynge to hys disciples he sayde to them: All power in heaven and in earthe is geuen ynto me, go ye therefore and reache all nations and people, baptising them in the name of the father, and of the sonne, and of the holye ghost, and teaching them to keepe and obserue all thinges which I haue comaunded you, and I am with you alwayes to the worldes end. By whyche wordes of our Sauour Chyist we learne, that power is geuen onely to him to institute and ordeine sacramentes, whych the church receyuing of him and of his spirite, doth faithfully deliuer vnto vs, to be obserued and bled. And also wee learne that the forme and maner of baptisynge, is to do as he commaunded, and in so doyng, to saye these wordes: I baptise thee in the name of the father, and of the sonne, and of the holye goste. And

Mat. xxviii  
*of forme of baptisynge*



The second sermon.

And we learne also that Chyist doth by hys promise assist the doing of his minister, and worketh the same effectes by Baptisme, when it is duely ministered of a man, as if he did minister it hymselfe. And last of all we learne that Baptisme is not an idle ceremony, but that euery person whiche is baptised, and being of age and discretion ought to be taught befoze the faith of Chyiste, and to beleue the same, and then after Baptisme ought diligently to obserue and kepe all thinges which Chyist hath commaunded. And if they that be baptised be infantes, or otherwise can not beleue themselues, lacking the vse of theyr reason, sayng our Sauour Chyiste sayde that children pertain to the kingdome of heauen, and the doze into the kyngdome of heauen is Baptisme, at whiche dooze no person can enter in ordinarilye, but such as be bozne againe of the water and the holy ghost: therefore such be offered to be baptised in the faith of the churche, and in receyuinge Baptisme, they are made faithfull by the sacrament of sayth, but of this thing I Chal God willing speake moze an other time.

Math. xix,

Secondarilye it is to be vnderstanded that Baptisme oughte to be ministered in water, as Chyist hath ordeyned, and in no other licour, and that is, because Baptisme is a sacrament of necessity, and water is a comon element throught out the hole worlde, and therefore it is ordeined to be ministered in water, that no man might excuse hymselfe for lacke of matter, and so come in daunger of dampnation for lacke of Baptisme.

And

*Baptisme ought  
to be ministered  
in water*

And also it is ordeyned to be in water, for signification of the effecte that men might learne in this Sacrament, as they do in all other, by the propertie of the element, what is the vertue and effect of the same, that lyke as water washeth away the spottes of the body, so baptisme washeth awaye the sinnes of the soule, and also because the generall flood in the tyme of Noe, and the red sea, through which Moyses and all the people of Israel went, and thereby escaped the daunger of kyng Pharaon that persecuted them, were figures of baptisme: therefore it is ordeyned to be in water, that the truthe might agree with the figure, and gods people might be nowe saued from the deuyll, and drowning in deadly sinne, by the water of regeneration ioyned with the worde of lyfe, as Noe and his childezen were saued by the water of the flood & his ship, and as Moyses with Gods people were saued from the sword of Pharaon by the water of the red sea and the cloude. Yet the grace that is ministred in the water, procedeth not from the nature of the water, which without the worde of god, is but onely water styll, but it procedeth from the presence of the holy ghost, that descendeth vpon the water, and doth consecrate the water, and by it doth washe and purifie the soule.

Chydly it is to be knowne, that a man by the vertue and efficacie of Baptisme truly ministred and receiued, is washed from all kynde of synne, indued with Gods holy spirite, apparelled with Chyriste and hys ryghtwysenesse, and

*2. ad Ro. vi.**Ambros.**ad Ro. vi.**figural of baptis**i. Pet. iii.**i. Cor. x.**Ephe. v.**Aug. trac.**lxxx.**Ambros.**de spūs. lib**i. cap. vi.**De Sacras**ment. lib. i**cap. v.*

The second Sermon.

is made with Christ an inheritor of the kyngdome of heauen.

First, baptisme washeth away all synnes, in thoughtes, in wordes, and in dedes, both originall synne, and actuall, or personal synne, which be done eyther of ignorance or knowledge, both the synne it selfe, and the gyltines therof and also the eternall payne in hell due for the same, as the prophet sayth: In that day (of Christ) there shall be a fountayne set open to the house of Iacob, and to all the inhabitauntes of Hierusalem for the washing away of synnes. And Saint Paule sayth to the Cozinthians, that they were great & heinous sinners, but nowe they be washed, they be sanctified, they be iustified in the name of our Lord Iesus Christ, & in the spirit of our God, & that there is no damnation nowe remainynge to them that be in Christe, and walke not after the flethe. And although originall synne, both in infantcs and all other, be taken awaye by Baptisme and fully remitted, so that in them that be baptised duely as they ought to be, no synne remaineth, nor no other thyng that doth offende and displease God, but that the infection which euery person taketh by carnall generation from the firste earthly man Adam, is nowe washed and cleane purged by spirituall regeneration in the bloode of the seconde heauenly man Christ our Sauour: yet it is to bee vnderstande, that there remaineth in euery persone after Baptisme a certeyne infirmitie or inclination to synne, whiche is commonly called concupiscence of the

Aug. li. iii.  
cōtra pela.  
ii. epist.  
cap. iiii.

Zacha. xiii

i. Cor. vi.

Rom. viii.

remains  
of the fleth

of the flesh, whereby a man is made weake and lesse able to withstande synne, and his appetyte is muche inclyned to sinne, whiche though it be sometymes called by the name of synne as a mans wytyng is called his hand, and his speche is called his tounge, yet it is not sinne and hatefull to God, nor imputed to vs as synne, so long as our wyll doth not consent vnto it, but by grace withstandeth it, and God hath suffered it to remaine in our flesh, not that we should obey it, and be ruled by it, but that we shoulde resist and fight againste it, which is left in vs for our exercise as an inwarde famylar enemy, making continually ciuill warre against vs, which yf we by the ayde of Gods grace and his holyspyrite do finally overcome and subdue, shall be a matter and occasion of our great glozve, and euerlastyng rewarde. And that we may so doe, God as he hath by his Sacrament of baptisme forgiven vs all synne, so by the same Sacramēt he doth geue vs special grace to overcome sinne, and to suppreesse this bytter roote of synne, that it spring not and byng forth in vs the wycked fruite of synne, makynge vs moze able to withstand the carnall lustes and desires of our flesh, than is any other man that was neuer baptised.

The next effect of Baptisme after remission of synne, is our spirituall regeneration in that wee are bozne agayne of the water and the holys Ghoste, and made newe manne in ryghtwysenesse and holynesse, and by adoption are made Sonnes and Chyldzen of almyghty G D D,

The second sermon.

Titus, iiii. as Saynt Paul sayth: God according to his mer-  
cie hath saued vs by the water of regeneration or  
new birthe and the renewing of the holye spirite,  
which he hath poured vpon vs abundantly, by Ie-  
sus Christe our sauour, that we being iustified by  
his grace, might be heyres by hope of eternal lyfe.  
Chrylost. For lyke as a fowle vessell if it be neuer so well  
ho, ad bap washed & scoured, yet it wil kepe stil some mark  
tizandos, or taste of the euill humoz which was in it be-  
foze, but if the vessell be put againe into the foze-  
nace, and be ther with the flame renewed, it wil  
haue no set remayning of the old corrupt licour:  
euen so God dothe put vs into the fountayne of  
water as it were into a foznace, and with the  
grace of his holy spirite as it were with the flame  
of a fire doth renewe vs and make vs brighter  
then the sunne beames. And as we were bozne  
when we came forth of our mothers wombe:  
euen so we are bozne againe whē we come forth  
of the water of baptisme, whereby God hath  
Colos. i. delyuered vs from the power of darkenesse, and  
hath translated vs into the kingedome of his  
welbeloued sonne, and hath of his owne wil be-  
Iacob, i. gotten vs by the woorde of fruthe, and of hym  
we haue receyued the spirit, not of bondage to  
feare hym as a tyraunt, but the spirit of adopti-  
on of the childzen of God, by which as beyng  
Rom, viii. now chosen to bee his childzen, we louyngly and  
with humble reuerence call hym father, whiche  
spirit also beareth witnes with our own spirite  
that we be the childzen of god, if we suffer with  
hym, that we myght lyke xple bee glorified  
with

with him.

The third effect of Baptisme after remission  
and regeneration, is to be appareled and cladde  
with Christe and his rightwisnes. For lyke as  
when a childe is first bozne, than hath he a coate  
put vpon him to couer his nakednes, and to a-  
nourne hym: so when we be bozne agayne of the  
water and the holy ghost, we haue a spirituall  
coate put vpon vs, which is our sauour Christ *Gala. iiii.*  
as S. Paule saithe: All you that be Baptised in  
Christ haue put on Christ as a garment, which gar-  
ment couereth the defozmitie of our corrupt na-  
ture, defendeth vs from the stozmes of al tētatī-  
ons, & maketh nothyng appeare in vs but the y-  
mage of Christ, in godly & vertuous cōuersatio.  
For like as a table being made plaine & smothe,  
& hauing the picture of the kings image printed  
in it, is esteemed of all men not accorɔyng to the  
value of the matter be it golde oz siluer, but ac-  
corɔyng to the conning woꝝkmanſhip, in that it  
liuely representeth the very face of the king, and  
therfoze causeth the lookers on to honour it and  
to be in loue with it: euen so a man that hath by  
Baptisme put of his olde man with his actcs &  
corrupte lyuynge, and hath put on the newe man  
which is made newe in the knowledge of God,  
and in rightwisnes and holmes of truth in that  
part of his soule wher the image of God is prin-  
ted, by turnyng his loue hollye frcm tempozall  
and carnall thynges to eternall and spirituall  
thinges aboue, is now much esteemed of almighty  
God, and accepted of him as a louing childe,  
B. lii. because

Basilus de  
baptismo,

Coloss. iiii.

Ephc. iiii.

## The second Sermon.

**1 Pet. ii.**

because in al his conuersation he is made like to the image of Chyriste, & foloweth Chyristes foote-  
steppes that did no synne, noz no decepte was founde in his mouth, & so hath put on Chyrist in that his faith is imputed to him as rightwisnes

**Rom. viii.**

The fourth effect of baptisme after remission of synne and the makynge of vs the children of God by our newe birthe and the apparelling of vs with the rightwisnes of Chyrist, isto be made heyres of God and of his heauenly kingdome, & fellow heyres with our sautour Chyrist, as saint Paul sayth: If we be the children of God (by Baptisme) we be also the heires of God, and fellow heires with Christ, which inheritaunce we haue not yet in full possession, but onely by hope of eternall lyfe. And as Chyrist Gods sonne by nature

**Titus. iii.**

came to his inheritance by suffering his passion: so our hope shall be sure, that yf we suffer with Chyrist, and pacietyly beare the afflictions of this world, and forbeare, and contemne the vanities of the same, we shall without fayle enioy Gods

**Rom. viii.**

inheritaunce with Chyrist as Gods chyldren, for whom the same inheritaunce was prepared before the beginning of the world.

**August.**

**lib. i. con.**

**Iulianum.**

Many mo effectes of Baptisme I myght reherse vnto you, seying all other graces take their beginning here, & be builded vpon it, but in these foure which I haue reherfed, they may be considered, as how in baptisme we are made fre fro synne, we are sanctified by grace, we are made iust menne by ryght wisnes, we are made Gods chyldren by adoption, we are made heyres of the kingdome



kingdome of heauen, we are made fellow heyyes  
 with Chyist gods sonne, we are made members  
 of Chyistes mystical body, we are made the house  
 and temple of God, we are made the instrumen-  
 tes of the holy ghost, we are grafted in Chyist to  
 grow and to bring forth the fruite of sanctifica-  
 tion, and to receyue the rewarde of our fruite e-  
 uerlasting life. All these graces almyghtye God  
 woorketh by baptisme, as by a peculier instrumēt  
 for that purpose in the hartes of al infants, that  
 by the Church and in the fayth of the Church be  
 offered to God and baptised, where nothinge of  
 the infantes partye doth stop the grace of the sa-  
 crament. But if he that is baptised be of age and  
 discretio, hauing the vse of his reaso, it is requy-  
 red necessariye of him before baptisme to haue  
 faythe and repentaunce of hys former noughtye  
 liuing, as Chyist saith: He that beleueth and is bap-  
 tised, shall be saued, but he that beleueth nor, shal be  
 condemned. And as S. Peter saith: do penaunce  
 and be euery one of you baptised in the name of Ie-  
 sus Chyiste in remission of your synnes, and ye shal  
 receyue the giste of the holy ghost. Whereby wee  
 learne that the lacke of true faythe and repen-  
 taunce do stop the grace of the Sacrament, that  
 it can take no place in the hart of hym that hath  
 the vse of hys reason when hee is baptised, and  
 yet the baptisme is good and may not be iterate  
 and geuen agayne, although it be vnfruitfull to  
 the receyuer at that tyme, tyll afterward he re-  
 ceue by true fayth and penaunce and impositi-  
 on of handes, the gyfte of the holpe ghost.

Marke, vi.

Actes, ii.



**The second Sermon.**

**Thus (good people) when we haue considered  
what we ought to thinke of baptisme, and what  
fruite we receiue by it, nowe our dutie is to put  
the same in pzactise all our life tyme, and to lyue  
so, that this good worke be not in vayne begone  
in vs, and to shewe our selues thankfull for so  
great a treasure and so precious a Jewel geuen  
vnto vs, and to labour and praye diligently that  
Gods spirite geuen vnto vs in baptisme bee not  
driuen away by our noughty liuing, but that his  
grace in our hartes be dayly continued and more  
increased, that by the vertue thereof, the right  
wysenes of the lawe might be fulfilled in vs  
that walke not after the fleshe, but after  
the spirite, tyll this mortall nature of  
ours put on immortallitie, in the day  
of our Lord Iesus Christ, to who  
with the father and the holys  
ghoste be all honour and  
glozy. Amen.**

**O**f the necessitie of Baptisme, and  
the ministers of the same,  
Ser. iij.



The necessitie of baptisme (good people) is knowen by the plaine wooꝝdes of our sauour Christ, who sayde to Nicodemus that came to him in the night: except **Iohn. iij.** a man be borne againe of the water and the holy ghost, he can not enter into the kyngdome of God. Whereby wee learne that no man is incoꝝpocate to Christ, and made one body with hym, but he that is baptised if he may be baptised. And **S. Philippe** also declaring that baptisme is a Sacrament of necessitie foꝝ saluation, when he had fully taughte the Eunuch the faith of Christ, whose hart was replenished and fulfilled with the holy ghost, did not cease there, but to shew the necessitie of baptisme when they came to water, **Philippe** wente downe from the chariote with the Eunuch, and did baptise hym and let hym go. And **S. Peter** likewise preaching the faith of Christ to **Coꝛne**: **Actes. x.** **lius** and his family and frendes, when he perceiued that the holy ghost did inspire theꝝ hartes **Chryso. in** **loã, hom.** with his grace befoze baptisme, was not content onely with that, but to declare the necessitie of water, sayde: Can any man forbydde water, that these meñ should not be baptised that haue receiued the holy ghost as we haue.

Therefore be a man neuer so well instructed  
in the

The third Sermon:

Aug. tract  
xiii. super.  
Ioanem,

Ioan. iiii,  
Rom. v,

in the knowledge of Christes religion, yet hee beareth the burden of his iniquitie, which shall not be forgotten hym, but when he shall come to baptisme if it maye be hadde. And chyldzen which be bozne in originall synne, and therefore be the chyldzen of Gods angre and displeasure, can not be saued and deliuered from theyr sinne, but by the water of regeneration, and thys is true, whether they bee bozne of faythfull parentes, or vnfaythfull, for whatsoeuer is bozne of the flesh, is flesh, and lyke as by one manne Adam, synne came into the world, and by synne death, and so death came vpon all men that sinned in Adam: euen so by the right wisenes of one manne Iesus Christe, grace came into the worlde, and by grace lyfe, in whom many bee made ryghtwysle, whiche ryghtwysenesse onely they haue that haue put on Christe by Baptisme.

Aug lib.  
iiii. de baptismo  
cap. xxii,

¶

Aug. lib.  
xii. de ciui.  
cap. vii,

And yet (good people) it is to be vnderstande that this generall rule hath but two exceptions whiche be Martyrdome, and conuersion of the harte by fayth, when Baptisme can not bee hadde. For Martyrdome whiche is to suffer death for Christes cause, or in the quarell of Christe, dothe supplie the steede of Baptisme, both in those that be chyldzen, and also in those that bee of age, when onely necessitie and not contempte excludeth the Sacrament, as our Saviour Christ saythe: He that confesseth me before menne, I shall also confesse hym before my father which is in heauen, and he that looseth his lyfe

lyfe for me, shall fynde it: so that whosoever can not receyue the Sacrament of regeneratyon, but dyeth befoze for the confession of Chryste, it is as much auaylable to the remission of hys synnes, as yf they were washed away by the holy fountayne of baptysme. For who doubteth but that the holy innocentes whom the wycked kyng Herode slewe for Chryste, are numbred among the Martyrs of God, who made a good confession of Chryst, not by theyr mouthes, but bus. by shedding of theyr bloud for hym.

Bernard.  
serm. de

Likewyle, he that hath his harte fully conuerted to GOD by true and lyuely sayth, and can not bee baptysed in water, but is pzeunted by death befoze, is in that case excused, for not hauyng Baptisme. For Chryste sayth: He that beleueth in me, shall not se death for euer more.

Heg. vi. c.  
De Sacra.  
Lib. ii. par.  
vi. cap. vii.

And where sayth is, where hope is, where charitie is, where the ful and perfite vertue of Baptisme is, there Saluation can not lacke, if the Sacrament be hadde in purpose and wyll, and can not be had in dede.

So that we see that childzen haue but one remedy to supply the lacke of Baptisme, whiche is Martirdome, and they that haue the vse of reason, haue two remedies, both Martyrdom and also the full conuersion of the harte by lyuely sayth, and that onely in tyme of neede, when the Sacrament, not of contempt, but of necessity can not be had.

And

The third Sermon:

And because this Sacrament is of such necessitie:therfoze the ministracion of it is not extended to such a small number as it is in other, for of the other Sacraments the minister ought at lest to be a priest, sauing in Matrimonie, whiche the two parties may contract betwene the selues, but in baptisme the ministracion is not onely reserued to priestes and to deacons in the absence of the priestes, but is also permitted to lay men and lay womē, that be faithfull the selues, if extreme necessitie so require. And if ther be no necessitie nor daunger of the death of the childe, and yet lay persons do take vpon them to minister this Sacrament (which perteyneth not to them to do, but in tyme of neede,) although they them selues do sinne in that doing, for their presumption, where neede compelled not, yet the chylde is trulye baptised, and maye not in anye wise be baptised againe.

Thom. A.  
quin part.  
iii. q. lvii.

And because it often chaunseeth that children new bozne be in danger of death, and so be baptised of the Wydwiues or of other women at home:therfoze I wyll shew vnto you how they must doo when they wyll minister the sayd Sacrament of baptisme.

First when the chylde is bozne (for the chylde that is not bozne, but yet in his moothers wombe, can not be bozne agayne by Baptisme, tyll he be once bozne) yf there come a chaunce or danger, that verily they think it wil not lyeue, til it be brought to the solenization of baptisme,  
than

than a laye man, oz laye woman in that neede  
 goyng about to baptise the chylde, must vnse-  
 nedly intende to do therein that the Catholyke  
 Church of Christ doth, and taking some honest  
 name as John oz Thomas, oz some other, yf it  
 be a man chylde, and if it be a woman chylde,  
 then takyng Ione, oz Katheryne, oz such lyke,  
 let the person that shall christen the chylde, take  
 water, as well water, sea water, oz rayne wa- Idē part.  
 ter, oz other common water, (for no other sy- iii. que. lx.  
 cour, as oyle, bloud, wyne, Rose water, oz other 8. lvi.  
 artificiall water can be the matter of this Sa-  
 crament.) And then let the Christener begynne  
 to cast oz poure the water vpon the chyldes head  
 calling it by the name they geue it, sayeng thus:  
 Iohn I baptise thee in the name of the father, and of  
 the sonne, and of the holy ghost. Amen: And if it  
 be a woman chylde, than let the Christener saye  
 thus, callyng it by the womā's name: Ione I bap-  
 tise thee in the name of the father, and of the sonne,  
 and of the holy ghost. Amen.

Now that man oz woman that thus dothe  
 saye, and cast oz poure water vpon the chyldes  
 naked heade in the tyme that he is sayeng the  
 foresayde prescripte woordes, dothe minister  
 well this Sacrament of baptisme in the tyme  
 of neede. And let the Christener take heede that  
 he leaue out none of those prescripte woordes,  
 nor chaunge none of them, nor adde no moze to  
 them, and also let hym remember to caste oz to  
 poure water vpon the chyldes naked heade in  
 the time before he make an end of those foresaide  
 woordes

### The third Sermon.

woordes: Iohn I baptise, &c. For if the water be caste vppon the chylde heade before the Chyrstener begynneth to say those woordes, or els after that he hath sayde the woordes, than the chylde is not chrystened. For the woordes withoute the water is no Sacrament, nor can do no good, nor yet the water without the woordes, and therefore they must be ioyned and go bothe together, after the maner before sayde.

Whercover ye must note that there maye not two persons doo these two foresayde thynges that is to saye, one maye not speake these woordes, Iohn I baptise thee, &c. and an other poure the water vpon the chylde in the meane tyme, & whyles the woordes be in saying, for yf they do, then is the chylde not Chrystened, and therefore it must be but one persone that muste both saye the woordes without any longe interruption or

Dionisius pause, and poure on the water.

Areop.

And where as the water of Baptisme hath been bled euer synce the tyme of the Apostles

Hier. eccl. cap. ii.

Cypri. li. i.

epist. xii.

in Chrystes churche to be halowed and sanctified by the Priestes prayer and inuocation of Gods holpe spirite by the signe and mysterpe of Chrystes crosse, and in the name of the holy Trinite, and by the infusion of the holpe oyle into it, that by the vse of it, the synnes of hym that is baptysed myght bee washed awaye, and hee made cleane: yet in the tyme of neede and of soveryne daunger when suche halowed water can not be hadde, other cleane and common water wyl



wyll suffice.

Furthermoze, lyke as the holpe Ghoſte came downe from heauen in the baptiſme of Chryſte, Marke.1. when he was baptysed by Iohn, and byſyblve reſted vppon Chryſte, declarynge the fulneſſe of all grace to bee in hym, and all grace to proceede from hym: euen ſo wee bee taught, that alwayes when this Sacrament is duely receiued and mynyſtred in the name of the holpe Trinitie, the holpe Ghoſte deſcendethe from aboue, and dothe inuſyblve reſte vppon hym that is Baptysed, and woorketh ſpecyall grace in hys harte to obey G O D and his commaundementes. And as the father of heauen by hys voyce whiche hee ſente from heauen, teſtyfied that Chryſte was hys well beloued Sonne, in whom he was well pleaſed: ſo our beauenly father in this Sacrament teſtifieth to his conſcience that is baptysed, that he is his louyng chylde, and that nothyng is in hym that is diſpleaſing to God.

Wherefoze (good people) conſyderynge that this Sacrament of Baptysme is of ſuche neceſſytie, that no chylde (excepte the caſe of Martyrdome) can be ſaued and enter into the kyngdome of G O D, but by it, bycauſe euerye one beyng bozne in orygyall synne, and ſo the chylde of Gods anger by hys natyuitie, canne not bee partaker of the promyſe of ſaluacyon, and haue the merytes of Chryſtes paſſyon applyed.

The third Sermon,

Marke, x,

plyed to hym, but eyther by his proper saythe, or els by the Sacrament of saythe, and seynge that younge Infantes haue not the vse of their reason and wyll, whereby they maye vnderstande the doctrine of our saythe, and so beleue them selues in theyr owne persones : therfore if ye wyll haue your chylzen come to Chyriste, as he commaunded they shoulde bee brought to hym, and rebuked them that forbade them to be broughte, and promised the kyngedome of God to the onely folowers of thynnocencie of chylzen, whom he embzaced and layde his handes vppon them : ye muste procure with all your diligence to haue your chylzen brought to baptysme, and to receiue the Sacrament of saythe, whereby they bee sette in the state of saluation, and be made partakers of Chyristes merites. Lette not your chylzen for your negligence accuse you in the last daye for the losse of theyr saluation, which they myght haue had by baptysme, yf ye hadde shewed your full endeuour.

And least any man shoulde excuse hym selfe for lacke of matter or of a Minister, or of doctrine : God and his holye Chnrche hath ordeyned Baptisme to bee ministred in water, which is an element not farre to seeke any where, and hath permitted that in time of neede anye man may bee minister of it, and for lacke of them any woman, yea the very mother of the chylde if case so requyred, and for doctrine, a litle suffiseth, for  
the

a lyttle suffyseth, for the fourme of the Sacrament consisteth but in thzee or foure woordes, whiche be soone learned. And lyke as chyldzen were made gyltie of originall synne and damnation for an other mans faulte : so they maye be reconcyled againe to God and haue remission of synne in Baptisme by other mennes saythe. For whiche cause euery chylde that is Baptised professeth Chyestes saythe by the mouthe of the Church which is represented by the godfathers and godmothers, and lykewyse maketh his couenaunte with God to renounce the deuyll and all his woorkes and bayne pompes. And therefore all you that haue been or shall bee Godfather and Godmothers by offrynge of Chyldzen to Chyiste by Baptisme in the name and faith of the Church which you represente, and by answering for the chyliden, haue made your selues sureties for the same : take hede to your charge, that when the sayde chyliden shall bee able to take knowledge, ye teache, or procure them to bee taughte, that saythe and profession whiche they haue made by you, and to bee exhorted diligently to lyue a Godly and vertuous lyfe accordynge to that profession whiche they haue made in theyr Baptisme by you, and to obserue the commaundementes of God and all thynges whiche they haue promysed and bowed by you, so that bothe you and they myght passe ouer the tyme in this presente lyfe in the well blinge of Goddes graces geuen in Baptisme, labouringe dayly to continue and fo encrease the same

Aug. de  
temp. ser.  
cxvi.

The third Sermon.

in the feare and loue of **G O D** and good woꝝ  
kes, that at the ende and terme thereof  
ye maye attayne the crowne of ryghte  
ousnesse whiche **G O D** wyl geue as  
he hath promysed to all them  
that loue hym, to whom be  
al praise, honoꝝ and gloꝝ  
rye foꝝ euermoꝝe.

Amen,

**O**f the auncient and Godly Ceremonies pertayning to Baptisme, and what is ment and taught by them. Ser. iiii.



**I**n Baptisme (good people) besyde the very ministracion of it, whiche consisteth in speakynge of a fewe formal wordes ouer the chylde baptysed by the mynyster of God, & in dyppynge the same chylde the same tyme in the Element of water, or in tyme of neede by powerynge water vppon hym, whiche two thynges bee requyred of necessitie to the true mynystacion of thys Sacrament: there be also other Ceremonyes bled which bee called Sacramentalles, and haue ben bled vniuersally throughtout the holle Church of Chyste from the Apostles tyme tyll thys daye, and were ordeyned to bee bled, partly agaynst the power of the deuyl, partly for the deuotion and instruction of vs and them that be baptysed, for that cause I thynke it good to declare vnto you at thys tyme, whiche be those Godly and auncient Ceremonyes of baptisme, and what is ment and taught by them.

The fyrst Ceremonye whiche is called Exorcisme, is done without the Church doore, because the chylde that is brought to be baptysed, is as yet no parte of Chystes catholyke Church, but the chylde of Gods wrath by hys natiuitie conceiued in synne, & is vnder the power of the

Euyl.

deuyl.

# The fourth Sermon.

deuyl tyll he be admytted into the Church of  
 Christe by baptysme, and be made a membze of  
 the same Church by regeneration and the re-  
 newing of the holy spirite, for which cause, the holy  
 Church vniuersally and after one maner bseth  
 first of all this exorcisme, whiche is an adiura-  
 tion of the deuyl in the name and power of the  
 holye Trinitie to departe from that creature of  
 God whiche he possessed befoze, whereby the  
 chylde is deliuered from the power of the deuyl  
 that stoppeth hym all that he can from the Sa-  
 crament and the grace of the same, and is pre-  
 pared to be translated & bzought into the king-  
 dome of Chyste. Here playnely appeareth how  
 the prince of this woꝛlde is cast forth, and howe  
 the stronge prince is bounde, and his vessels be-  
 reaste from hym, and bzought into the posses-  
 sion of the stronger conquerour that hath taken  
 captiue the captiuitie it selfe, and hath geuen  
 gyftes to men. Lyke as kyng Pharaο in Egyt  
 oppzessyng the people of Israell with impozta-  
 ble woꝛkes, and keepyng them in thzaldom and  
 slavery, and not sufferyng them to depart from  
 Egypte at the message of God by Moyses and  
 Aaron, was sundrye and dyuers wayes plagued  
 by almyghty God, and yet styll dyd obstinately  
 withstande God, tyll he and all his armye was  
 dzowned in the read sea: euen so the deuyl kee-  
 pyng in bondage and thzaldome the reasonable  
 creatures of god, is continually plagued & scour-  
 ged by these exorcismes and adiurations, in the  
 power and name of God, and yet he beyng ob-  
 stinate

Aug. epist  
 cv.

Desimbo-  
 lo. li. i. ca. i.

Contra lu-  
 lianū. li. i.  
 cap. ii.

Aug. de ec-  
 cles. dog.  
 ca. xxvi.  
 Ioan. xii.  
 Luc. xi.

Ephes. iiii.

Exod. xx.

synate in hys malycyous tyrannye, dothe not wholly dismytse and suffer the said creatures of **G O D** to depart out of hys dominion tyll they come to the water of baptisme (wherof the read i, Cor. x. Sea was a figure) and there is he ouerthrowē, and the chylde baptysed, sette at lybertie by the myghtie hand of **G O D**, to serue him all the dayes of his lyfe. In this exorcisme there bee vsed dyuers thinges. first the partye that is baptysed geueth his name to **Chziste**, eyther by him selfe, if he be of age, or by his Godfathers and Godmothers, as representing the Church, wherby we be taught, that he renounceth vtterlye the deuyl his former possessor, and now geueth his name to be taken as a souldiour of **Chziste**, and to bee from henceforth vnder his dominion and obedience. So longe as he remayned in the possession of the deuyl, he bare no name, but as sone as the name of **G O D** is called vpon ouer him, than he taketh a name, and begynneth to bee wyrtten in the booke of lyfe. Nexte the geuyng of the name, the chylde baptysed, is marked with the sygne of the crosse in dyuers partes of his bodye, whereby wee vnderstande that now he is receiued into the army of **Chzist**, and taketh hys souldiours coate and his badge vpon hym, whiche is the crosse of **Chzist**, vnder which he professeth to make warre agaynst the deuyl during his lyfe. Which crosse the deuyl feareth marueylously, because he was once bea-



The fourth Sermon.

ten and ouercommmed with that rodde, and as  
 God when he plaged the Egyprians, would  
 not suffer the Aungell to kyll any persone, noz  
 yet to enter into the house, but to passe by the  
 house, where the bloude of the Paschall lambe  
 was spzynkeled vppon bothe the postes of the  
 dooze: euen so the deuyl that is the destroying  
 Aungell dare not come nere to kyll, but flyeth  
 from hym that pzoofesseth to syghte vnder the  
 crosse, and so in very dede taketh his crosse vpon  
 hym and foloweth Chyrste. The lyke is  
 shewed in the Prophete Ezechiell, howe that al  
 they in the citie of Hierusalem that were mar  
 ked with the letter tass. T. in theyz fozeheade,  
 (which is the very signe and pzynt of the crosse)  
 were saued and delyuered from the plague and  
 swoorde of Gods Aungell. And this signe of the  
 crosse, is marked vpon the chyldes fozeheade, as  
 in the place and seate of shamefastnesse, to thin  
 tent he shoulde nener be ashamed to bee a Chyr  
 stian, and to folowe the doctrine and woozde of  
 the crosse, whiche was an offence to the Jewes,  
 and thought folyschenesse to the Gentiles: but to  
 vs and all them that bee saued it is the vertue,  
 the power, and the wysedome of GOD. The  
 same signe also is marked vppon the chyldes  
 eyes, whereby we bee taught that he is elected  
 and prepared to see GOD in this wozld by  
 true faythe, and in the nexte wozld to see hym  
 face to face in the fruition of his glozpe.

His



Hys eares be also sygned with the Crosse, de-  
 clarynge that he is now dedicated to GOD, to  
 heare hys worde and to learne the truthe of his  
 Catholyke doctryne, and to obeye the same in  
 hys lpyunge, and to stoppe his eares from the  
 hearyng and beleuyng of errour and the false  
 doctryne of Heresie. Lykewylse his nose is syg- ii. Cor. ii.  
 ned with the crosse, to thintente he shoulde al-  
 wayes remember to lye so, that hys doynges  
 and woorkes be a sweete sauour to almyghty  
 God. Moreouer his brest and mouthe bee syg-  
 ned with the crosse, that by the vertue thereof  
 he shoulde conceyue and beleue in his harte the  
 true faythe of Chryst to his ryghteousnesse, and Rom. x.  
 shoulde with his mouth speake and confesse the  
 same fayth to hys saluation, without feare of  
 anye daunger or trouble that myght worldelye  
 come to hym thereby. And laste of all hys  
 shoulders be signed with the crosse, to the intent  
 he shoulde take vppon hym to beare the sweete  
 yoke and lyght burthen of Goddes serupce, ac-  
 cordinge to the commaundemente of our Sa-  
 uour Chryste, saying: take my yoke vppon you, Mat. xi.  
 and learne to be meke and humble in harte, and ye  
 shal finde quietnesse and rest in your soules. After  
 the sygne of the crosse, foloweth the Ceremonie  
 of puttyng salte in the chyldes mouth, whereby  
 is signified that the child is prepared and made  
 the salt of our lord, and a sweete vessel to receiue  
 into it the salt of gods heauenly wysdome, of his Origen .  
 spiritual grace, by the presence of gods holy spirit hom. vi. in  
Ezechielē,

C.iii.

and

The fourth Sermon.

and that all his woordes and dedes ought to be  
sauourye and well seasoned with the sayde hea-  
uenly wysdome and grace, not putrified by the  
wormes of synne, nor yet smellyng euill by the  
corruption and poison of abhominable iniquity.  
After this, lyke as our sauour Chryst when he  
healed the deafe and dombe manne, he put hys  
syngers into hys eares, and with hys spittle tou-  
ched his mouth and sayd, Bee thou opened: euen  
so after that maner, the Priest in the persone of  
Chryste doth open the eares and touche the nose  
of the chylde that is bozne spiritually deafe and  
dombe, that he shoulde nowe begynne to heare  
the voyce and woorde of **G O D**, and to obey  
hys mooste holy commaundementes, hauynge  
the eares of his hart opened to vnderstand and  
approue that whiche is the good, well plea-  
synge, and perfyte wyll of **G O D**, and also  
that he shoulde haue discretion by the openynge  
of his inwarde smellynge to discerne the good  
smell of lyfe, from the euyl smell of death, and  
to receiue the swete sauour in Gods knowledge  
by the vertue of the incarnacyon of Gods sonne  
(whiche is sygnified by his spittle) and to think  
continually vppon suche thynges as bee true,  
chaste, iuste, holpe, and of good name and fame,  
and that the power and illusions of the wycked  
spirite the deuyl myght bee restrayned, and that  
the grace of **G O D** myght bee geuen to the  
chylde, wherby the spiritual effectes, and al that

is taught and signified by these Godly Ceremonies myght be wrought in the chyldes soule: The Priest with them that represent the whole Church saye the Pater noster, and make theyr mooste humble prayer to almyghty GOD, and in spirit and trueth do call vpon his name, and after al these things done without the doze of the Visible Church, whereby is signified the true Church and mysticall body of Christ, out of whiche the chylde remayneth tyll he be baptysed: at laste they enter into the Church, and bynge the chylde to the fountayne of Baptisme, and there is made the solemne league and couenaunt betwene GOD and man. Firste the league and bowe of the mens parte with God, when he voluntarily by thre solemne professions, renounceth the deuyll and all his workes, and all his pompe and pryde. The pompes of the deuyll bee unlawfull desyres that desyle the soule, as the desyres of the fleche, the desires of the eyes, and the ambition of the world.

Tertul. co.  
rona milit.  
Chrys. ho.  
vi. ad coll.  
Aug. simbolo. li. iiii.  
cap. i.

He that wyll ouercome the world, muste ouercome these thre thynges which bee in the world, and thereby shall he ouercome the deuyll that by perswasion of these thre deceyued the world. On the other syde the league of Gods parte with manne, is to remytte hys synnes, to receyue hym as his sonne, to endue him with his holye spirite, and to bynge hym to eternall salvation. This league and couenaunt is neuer broken

The fourth sermon.

Mark, xvi.

Ambros.  
lib. i. de Sa-  
cra. cap. i.

broken of Gods part, but who so euer beleueth and is baptised, shal be saued, which promise of our sauour Christe is euer fulfilled, excepte the mā breake his bowe and promise befoze by seruyng the deuyl and doyng his woorkes, and so fynally lose by sinne the grace whiche is geuen vnto hym in baptysme. After this league made, the chylde is anoynted with oyle vpon the brest, to the intent he should vnderstand whē he cometh of age, that the holy ghost (whiche is signified by the oyle) should alwayes possesse his hart by fayth, and alwayes dwell in that hart by charitie as in a holy temple, euer in all aduersities comfortyng it with the oyle of spirituall ioy and gladnesse: and he is also anoynted in the backe, that he shoulde vnderstande, that the same faith whiche he hath receiued in his harte, ought to be exercised with good woorkes to the glozpe of god and the edifyeng of his neighbour. And so is he anoynted as a champion of Christe, as one that euen than entreth into the battayle of this woorld, to fight with the deuil and al his wicked Angels. And bycause Christ saide, he that beleueth and is baptised shall bee saued, therefore the partie that is brought to bee baptised, is inquired and asked what he beleueth concernyng the holpe Trinitie and all the other articles of oure common Crede, and yf he bee of age and dyscretion, he pprofesse the his owne faythe in his owne persone, without the whiche profession

syon he maye not bee admitted to the holye Sa-  
 crament of baptisme. And this fourme was al-  
 wayes obserued in the beginning of the church,  
 when menne of perfite age were baptysed, but  
 after that the multitude of the Gentyles were  
 conuerted to the saythe of Chryste, the holye  
 Church proupyng for the saluation of theyr  
 chyldren, whiche can not bee saued but by rege-  
 neration of the water and the holy ghoſte hath  
 euer bled to baptyle them in the Sacramente  
 of saythe, that lyke as they were alienated  
 from G O D by an other mannes sinne: so they  
 myght bee reconcyled agayne to G O D by o-  
 ther mennes saythe. So that the holy Church  
 our mother aunſwereth and profeſſeth the true  
 saythe for the chyldren, and make the promyſe  
 for them, tyll they maye vnderſtande the sayth,  
 and kepe that bowe whiche is made in theyr  
 names by the Church theyr mother. Than af-  
 ter the profeſſion of thys saythe, the partye is  
 aſked whether he wyll bee baptysed or no, be-  
 cauſe no manne hauynge the ble of his wyll is  
 ſaued without the conſente of his wyll, and  
 when he aunſwerethe, or it is aunſwered for  
 hym, that he wyll: than is he putte into the  
 water thysle, and baptysed in the name of the  
 father, and of the ſonne, and of the holye ghoſte,  
 in whiche thyng conſiſtethe the greate my-  
 ſterye or Sacramente of Baptysme, where the  
 fleſhe is waſhed, and the ſoule made cleane,

Aug. ad  
 Bonifaciu  
 de baptis-  
 mo.

Tertul. de  
 reſur. car-  
 nis,

where

The fourth sermon.

Eusebius.  
Emis. orat  
de corp. &  
sang.  
Rom. vi.

where the inward man is made new, and Christ  
is fourmed in the minde of man, wher the deuyl  
the olde tyzant and bſurper is dzyuen awaye,  
and God the right owner & poſſelloz is bzought  
in : Than are we (as ſaint Paule ſaith) buryed  
with Chryſt by Baptiſme into death, that as he  
roſe from death by the glozy of the father, ſo we  
ſhoulde lykewiſe walke in a newe lyfe. Wherby  
we vnderſtande, that lyke as Chryſte dyed, and  
roſe agayne the thyrz day, and liueth euermore:  
ſo every man when he renounceth the deuyl he  
dyeth to ſynne, and kylleth the woozkes of the  
fleſhe in hym ſelfe, and when he is dypped & put  
vnder the water, than is he buryed to ſynne as  
Chryſte was put within the earth in the ſepul-  
chze, and when he is thyrſe put vnder the wa-  
ter, he repreſenteth the thzee dayes of Chryſtes  
buryall, and when he is taken foozth of the wa-  
ter agayne, than doth he ryle a newe manne, as  
Chryſte roſe out of the Sepulchze, and ought  
to dye no moze by ſeruyng of ſynne, but to lyue  
continually in righteouſneſſe and holynneſſe all  
the dayes of his lyfe.

Gregorius  
li. i. epil. xli  
vbisupra.

And although the old and auncient tradition  
of the Churche hath bene from the begynnynge  
to dippe the chylde thzee tymes in the water, as  
Chryſte laye thzee dayes in his graue : yet that  
is not of ſuche neceſſytye but that yf he bee but  
once dypped in the water, it is ſufficient, yea,  
and in tyme of greate peryll and neceſſy-  
tye.

He, if the water be but poured on his heade, it  
 wyll suffice. Nowe when the baptisme is done,  
 the childe is anoynted in the crowne of the heade  
 with the holy Chrysme, whereby we be taughte  
 that he is by the vnction of the holy spirite, in-  
 corporated and grafted into Chrysme who is the  
 heade of his mysticall body the Church, and there  
 is he anoynted and made a spirituall kynge to  
 rule and ouercome his owne carnall affectiōs,  
 and also is anoynted and made a spiritual priest  
 to offer by spirituall sacrifices to God in a pure  
 harte, and so he taketh of this holy Chrysme and Aug. in  
 of Chrysme, the name of a Chrysmer man, beyng Ioan. tract.  
 anoynted into euerlasting life, which he is bound xxxiii.  
 den to seke and procure all the meanes he canne, Ambros.  
 althoughe it were with the losse and spendinge de Sacra.  
 of this temporall lyfe here. And by and by lib. i. cap.  
 after he bee anoynted with the holye Chrysme, he vii.  
 hathe a white vesture or Chrysme put vpon  
 him, whiche declareth that the chylde hathe  
 nowe putte of the foule and fylthy cloutes of  
 synne, and hathe put on the chaste garmente  
 of Innocencye and clennesse of a newe lyfe,  
 whiche he oughte with all diligence to keepe  
 vndefyled and to presente it befoze the iudge-  
 ment seate of Chrysme, for thatteining of eter. Ambros.  
 nall life. And also a waxe candle burning is de iis qui  
 putte in his hande, whereby is signified the mist. in iis  
 light and truthe of Chrystes doctrine, and that antur. cap.  
 his duetie is to fulfill that in his life, whiche vii.  
 Chrysme taught in hys gospel, sayinge: Let your  
 lyght synne so before menne, that they maye see Math. x,  
 your



The fourth sermon.

Mar.xxv.

Aug.de  
simbolo.  
lib.iiii.ca.i

your good woorkes and glorifye your father  
whiche is in heauen, and he that p̄serueth and  
kepeth this candle vnquenched tyll the dape of  
our lord, shall amanges the syue wise birgins,  
enter in with the spouse to the heavenly marys  
age. Thus I haue declared vnto you (good peo-  
ple) all the ceremonies bled from the beginning  
of Christes Church vniuersally in the ministra-  
cion of baptisme, and what is ment and signifi-  
ed by them, whereby we know perfittly both the  
effectes of baptisme, and also the dutie of hym  
that is baptysed, whiche I praye you and ex-  
horte you in gods name both to remember your  
selues, and also to teache your chyldren them as  
soone as they can vnderstande, and amanges  
all other, specially that solemne couenaunte,  
promyse, and vowe, whiche they haue made  
for the renouncyng of the deuyll, hys woorkes,  
and all his pompe and pryde, teache them that  
this promyse is made, not to an earthlye man,  
but to God almyghtye and all hys holpe aun-  
gels, who hath power to destroy and caste into  
hell both bodye and soule of hym that keepeth  
not hys promyse, and teache them to renounce  
and forsake the deuyll, not in woordes onelye,  
but in theyr deedes, not in the sounde of theyr  
tounge, but in all theyr conuersation, and teache  
them that they haue to dooe in theyr conflicte  
with an olde craftye and myghtye enemye, a-  
gainste whom yf they preuaile as they can not  
without theyr owne great diligece, and the spe-  
ciall ayde of Godds holy spirit (wherof they be  
always

alwayes sure):than wyll GOD kepe hys parte  
of the league and promyse, that is to saye, he  
wyll saue them by grace in this worlde, &  
by the fruttion of his glozve in the  
next worlde, thzough the merites  
of Christ his sonne, to whom  
with the holy ghost be all  
glozy and praise.

Amen,

The fyfth sermon.  
**O**f the Sacrament of  
 Confirmation. Ser.v.



After that a man by receyuing the Sacrament of baptisme is bozne agayne, and made a member of Chyestes mysticall bodye: it is ordeyned by our sauour Chyist and his holpe spyrte, that he should al-

so receiue the Sacrament of Confirmatiō, and thereby be confirmed and made stronge in that grace whiche he receiued befoze, for which cause I thynke it good at this tyme (good people) to declare vnto you what ye ought to think of that Sacrament of Confirmation, and what spiri- tuall grace and effecte it woorketh in his soule that is confirmed, and what is euery mangs du- tie to dooe that hath receiued it. We ought to think that our sauour Chyist did institute this Sacrament concernyng the grace and effecte of it, firste when he dyd promise to sende to his dis- ciples the holy ghoste, and also when he did per- fourme the same promyse by geuing to them the holy ghost. Many tymes dyd he promise to sende the holy ghoste, but specially a lyttle befoze hys ascencion, when he sayde: I shall sende vnto you my fathers promyse, but remayne you in the cytye tyll ye be endued with strengthe and power from above. And agayne he sayde, ye shall receyue the vertue of the holy ghost commyng vppon you, and ye shall be witnesses of me in Hierusalem, and in al Iury and Samaria, euē to the worldes end. This  
 promyse

John. xv.  
 Act. ii.

Luc. xxiii

promise he perfourmed vpon Whitsunday when  
 the holy ghost came down and rested vpon the a-  
 postles in a visible signe as in fiery tonges, wher  
 by we may vnderstand, that as the Apostles were  
 confirmed immediatly by the holy ghost himself,  
 without the ministracion of any minister: euen so  
 the same grace and strength is geuen by the sa-  
 crament of Confirmation to vs al that be baptis-  
 sed befoze, according to the measure of gods gift.  
 Which thing is proued manifestly by the doings  
 of the Apostles. For when they herd tell that the  
 Samaritanes had receiued the woord of God, &  
 wer baptised by S. Philip, they sent thither S.  
 Peter and S. John, who when they came they Act, viii.  
 prayed for the, and layd their handes vpon them  
 and they receiued the holy ghost in a visible signe.  
 And an other tyme S. Paule baptised certeyne  
 men at Ephesus, and when he had layd his han- Act, xix.  
 des vpon them, they receyued the holy ghost, and  
 they spake with tongues and did prophesye. By  
 this imposition or laying of the Apostles handes  
 vpon them, is ment this Sacrament of Confir-  
 macion, by which the holy ghost is geuen, of whō  
 they receiue increase of their former grace geuen  
 in baptisme, & spiritual strength againste all ten-  
 tations. And thys grace in the beginnyng was  
 geuen in visible signes of fiery tonges, and they  
 spake also miraculously in diuers tonges, and  
 they prophesied. But when this visible signe did  
 cease, and appeared no moze, and yet the same Basilus de  
 grace was geuen that was geuen befoze: than spiritu S.  
 the fathers of the primate Churche, and suc<sup>cap. xxvii.</sup>

Del. cellours

The .v. sermon.

Dionisius,  
Areopag.  
cap. iiii.  
part. iii.  
August. de  
Trinit. lib.  
xv. ca. xxvi

Math. iiii.  
i. Peter. ii.

Galath. v.

cellours of the Apostles by the inspiration of the holy ghost, and by the tradition of the very Apostles, did minister this sacrament with the holie Chzisme, so that the imposition of the Byshops hādes, outwardly anointing the party baptised with the holy Chzisme vpon his forehead wyth the woozdes thereunto belonginge, is the sacrament of confirmation signifying and woꝝking in the soule of man, the inward vnction of the holie ghost with the greater and further gistes of hye manifold grace. The necessitie of this sacrament of Confirmation is not of suche importance as it is of baptisme. For without baptisme (if it may be had by anye meanes) it is vnpossible to be saued. But if a man oz childe after baptisme chaunce to die in his innocency without deadly sinne, his baptisme and regeneration onely is sufficient to his saluation, and his death is to hym a Confirmation, because after deathe a man can synne no moze. But if the childe oz man do lyue after baptisme, because he is than ledde into the wylde-nes of thys woꝝlde, and there is tempted of the deuyl his ghostly enemy, who goeth about lyke a ramping Lion seking whom he might deuour, and also is tempted by the wicked woꝝlde, sometimes by the terrour of aduersitie, other tymes by the flatering and deceitful face of prosperitey, and hath also within himsele lurkinginge a secrete and busye enemy of his flethe alwayes rebellyng against his spirit: therefore hath he neede of further ayde of grace, to be moze able to withstand his enemies, which ayd of grace god geueth him.

by

by this sacrament of Confirmation, wher he recei-  
 ueth the same holy spirit, that he receiued be-  
 fore in baptisme, but to a diuerse end, & in diuers  
 gistes. For in baptisme he was bozne againe spi-  
 ritually to liue: in cōfirmatiō he is made bolde to Melchias  
 fight. Ther he receiued remission of sinne, here he des papa  
 receiueith increace of grace, ther the spirite of god epist. de:  
 did make him a new mā, here the same sprit doth creali,  
 defend him in his daūgerous cōflict: ther was he  
 washed and made cleane, here is he comforted &  
 made strong. In baptisme he was chosen to bee  
 gods sonne, & to be an inheritour of his heavenly  
 kingdom, in Confirmation god hath geuen hys  
 holi spirit to be his tutour, to instruct him & pre-  
 serue him that he lose not by his foly that inheri-  
 taunce whiche he is called vnto: In baptisme he  
 was called and chosen to be one of gods souldy-  
 ours, and had his white coate of innocency deli-  
 uered vnto him, & also his badge which was the  
 red crosse, the instrument of Chzistes passion set  
 vpon his forehead, and other partes of his body:  
 In Confirmation, he is encouraged to fight, and  
 hath the armour of God put vpon him which be  
 able to beare of the syery darteres of the deuil, and  
 to defend him from al harme, if he will vse them  
 in hys battaille, and not put himselfe in daunger  
 of his enemies by entring the field without the.  
 By this we may vnderstand the goodnesse and  
 effectes of this Sacrament, and how necessarye  
 and expedient it is for a mā that would liue wel  
 in thys worlde, and to be able to auoyde synne.  
 For what doth it profite a manne to ryle when  
 D. ii, he

The, v. sermon.

he is fallen except he be staied fro falling againe  
 As in baptisme a man lyinge in sinne was set vp  
 vpon his fete, & made able to walke in the waies  
 of God, which be mercye and truthe : so in Con-  
 firmation he is staied from falling, and made a-  
 ble to endure the paines of the tourney, & to passe  
 throughe the straytes and daungers that maye  
 chaunce. And also ther is geuen in this sacramēt  
 by the helpe ghost, great consolation in all trou-  
 bles and aduersities, both to take comfozte him  
 selfe, and with gladnes to beare his crosse wyth  
 Christ, and also to geue comfozt to al other, that  
 by any occasion shal come in distres. Experience  
 of this we may see in the very Apostles them sel-  
 ues, and specially in S. Peter that was the first  
 and chiefe of all the other. For when our sauour  
 Christ had declared that he was cleane, and had  
 shewed vnto hym so muche of hys glozpe in the  
 mountaine as he could beare, where he heard the  
 voyce of the father, testifyinge Christe to be hys  
 sonne, and sawe wyth his eyes hys merueylous  
 woorkes, and did miracles in the name of Christ  
 him selfe, and walked vpon the Sea at Christes  
 commaundement, and was so familiarly bled of  
 Christ, that he said he was ready to go to prison  
 with him, and thoughte he shoulde suffer deathe  
 with him, he would neuer denye him : yet for all  
 this lacking as yet the strength of gods spirit, he  
 was afrayd of one litle maide, and by and by de-  
 nied Christ, and sware twyse that he knew him  
 not. And beside al this after Christes resurrecti-  
 on, when he had receyued a message from Christ  
 and

Joan, xiii.

Mat, xvii.

Luke, ix.

Mat, xiiii.

Luk, xxii.

Mat, xxvi.

Mat, xxvi.



and had sene him selfe, and was much comforted by him: yet he kept him selfe priuely in an house with the reste of the Apostles for feare of the Jewes. But after that he had receiued the holpe <sup>Bernar.ser.</sup> ghost, whiche Christ promised to send, and was <sup>de diligens</sup> confirmed and indued with spirituall strengthe <sup>do deo:</sup> from aboue: than began he with the other Apostles to speake boldly the word of god, & to beare witnes of Christes resurrection, & was nothing affrayde of the mightie princes of the world, but contemned al there threathinges, and gloryed in their tribulations, and reioyced that they were thought woorthy to suffer rather shame or deathe for the name of Iesus, takinge this for a rule of theyr lyuing, rather to obey God than man. For this same intet and spiritual effect (good people) receyue we the holy ghost in our Confirmation; that we should be established in the gistes & graces befoze receyued in baptisme, that we lyghtlie fal not fro them againe: that we should be made hardyer and moze bold to confesse our fayth, not regardynge anye daunger or peryll that myght come to vs therby: and that we should constantly withstand all the assaultes and tentations of the deuyll, the worlde, and the flethe, and neuer shrinke for feare, or geue ouer for payne, nor cease for shame, but wyth patience and continuance keeping our promise, bearing our crosse, & not yelding to our enemy, should with sure hope looke for the crowne of righteousness, which god wyll geue to all them that loue hys commynge. <sup>ii. Tim. iiii</sup>

These godlye effectes bee taughte and signified

D.iii.

vnto

The, v. sermon.

Philip. 1.

into vs, by the matter of this sacrament, and by the other ceremonies whiche be vsed in the ministratio of it. The matter of it is the holy Chrysme which is mingled and made of two thinges, oyle Oliue, and balme. By the oyle Oliue is signified the infusion of grace, and the seruent zeale & charitie towardes the mayntenaunce of Chyistes faith, wherwith he is indued that is confirmed. By the balme is signified the sweetenes of Gods holy spirit wherwith Chyist doth allure vs, and draweth vs to his seruice, & also wherby we are made a good and swete sauour to God, replenyshed with the fruite of righteousnes to the glory and prayse of God, & to the good exāple and edifying of our neighbour. With this holy Chrysme the man oz childe is anoynted in his forehead by the impositio of the bishops hādes with the signe of the crosse. By the imposition of handes, is signified the strength of the holy ghost, wherewith we be indued in our Confirmation, to thintent we might be able to stand in our faith, to abound in hope, and to grow in charitie in good woꝝkes. And the crosse is signed in our forehead that we shoulde neuer be ashamed of oure Lorde Iesus Chyist, noꝝ of our religion, but should stedfastly resist the tentations of the deuill, and overcome with paciēce the troubles of this world, alwaies glorying in the crosse of Chyiste, and laboring to come to the felowship of his passions, that so we might be partakers of his glorious resurrectio. After confirmation the party confirmed hath a blow of the cheke geuen him by the bishop, to the intent

intent ye shoulde know and remeiber, that hys religion and pzoession, is meekely and gladly to suffer the shame, rebuke, and tribulation of the world for the name of Christ, and for righteousnes sake, wythout grudging against God, or reuenging of his owne quatel, and so in peace and patience to possesse his soule. Therfoze I besech you bzethzē do not neglect this holsome and profitabile sacrament, but diligently consyder what ayde and what grace is geuen vnto you in it, & if by your negligence & sal ye haue lost that grace, for a great part: yet may it be recouered agayne, not by a newe Confirmation, which may not be iterate, but by your inwarde comiercion & faythful penaunce, and after ye hge rylen and haue recouered your strengthe agayne, then take better heede, and do not make heauye, noz dyspue not away the holy ghost from you, who slieth alwaies from fained ipocrisy & wil not dwel in that body that is subiect and seruaunt to synne. And lykewyse be you carefull and diligente to haue your chyldzen cōfirmed in this grace, and to be indued with these excellent giftes of the holye ghost, by recepying this holy Sacrament in the catholike church, and speciallpe they whose chyldzen were baptised of heretikes in the tūne of anye scisme, and out of the catholike Churche. For although they did than recepue the sacrament of baptisme whych may not be ministred to them agayne, lest we should shew our selues to crucifye Christe as Aug. de eccl. dogma  
 grace of Baptisme beyng oute of the Churche, ti.cap.lii,

D.iii.

but

The .v. sermon.

but may nowe receyue the grace which they lacked before, and be recōlled to God, and be made members of his holy catholike Church, and so in tyme be admitted to receiue the blessed body and bloud of our Lord Iesus Christ. Which thinges if you procure for them, and bothe they and you stand stedfastly in that same grace to your lyues end: ye may perfittlye trust to attayne that glozy which shalbe reueled and geuen to al Gods elect people in the last day by the merites of our saviour Christ, to whom with the father and the holy ghost be all honour & praise for euer more.  
Amen.  
(.)

**O**f the seven giftes of the holy  
ghost geuen in the Sacrament of  
Confirmation, Sermon.vi.



Whereas it is declared vnto you  
(good people) that in the Sa-  
crament of Confirmation the  
holy gost is geuen to him that  
is confirmed, not for the ma-  
king of him a new man or the  
childe of God, and the inheri-  
tour of the kingdom of heauē, for which purpose  
he was geuen befoze in baptisme, but to cōfirme  
him in that grace he hath receyued, and to ayde  
him in his spirituall battayle wyth hys ghostlye  
enemies, and to defend him in his conflictes, and  
to comfote him in his trauaile, and to be his tu-  
tour in keeping hym from fallynge, and to make  
him strong and able to resist and ouercome hys  
enemies, al which thinges the holy ghost wooz-  
keth in the hart of the partie confirmed, by indu-  
ing him wyth his. vii. principall giftes: therefore  
I intende God wyll yng at thys tyme to declare  
vnto you which be those seven giftes, and howe  
they bee vsed to auoyde the suggestions and as-  
sautes of the denyll. These seven gyftes be set  
forth by the prophet Esay, where he saith of our  
sauour Christ, that there shall a rodde or braunche  
spring soorth of the roote of Iesse, and a floure shall  
ascende from that roote, and the spirite of god shall  
rest vppon him, the spirit of wysedome and vnder-  
standynge, the spirit of counsell and strengthe, the  
spirite

Esay, xl.

The. vi. sermon.

Spirit of knowledge and pitye, and the spirite of the  
 feare of god shall replenish him. Which seuen gifts  
 Grego. su. do not onely rest vpon Christ as mā being the hed  
 per. Eze. of his mysticall body the church, but also vpon e-  
 chiel, hom. uery one of vs that be made members of the same  
 xix. body, & the holy ghost dwelleth in his soule that  
 hath these giftes, and alwaies defendeth him fro  
 his enemies, and whē he loseth or quencheth thē  
 by yeldynge to hys enemye, than the holy ghoste  
 withdraweth his gracious presence from him, til  
 he by penance and prayer recouer them againe.  
 And these giftes (after the maner of holye scrip-  
 ture) be termed & called by the name of spirities,  
 not that they be the substance of the holy spirit  
 of God, but that they be wrought in oure soules  
 by his motion, inspiration, & spiritual unction, &  
 do make that man a spiritual & godly man that  
 hath them & bleth thē. Now for what intent the  
 holy ghost doth geue them to a man that is con-  
 firmed, you shal plainly perceiue if ye wil consider  
 the maner & order of the devils tentation in vs.  
 There be. vii. capital vices called deadly synnes,  
 from which as fro seuen welles or fountaines al  
 other vices & corruptions of the soule do spryng  
 & procede. These be the nets and snares that the  
 deuil laieth to intrappe and catch a man in. And  
 considryng that he is so mighty being the prince  
 of darknes, & so malicious, neuer ceasynge to de-  
 uour vs, and so craftye, knowing in what point  
 we are most weake to withstand, & being practis-  
 sed fro the beginning of the world in such feats,  
 he will not fayle to intangle vs with these vices  
 hys

his snares, except we haue the assistance & aid of gods holy spirit to helpe vs, & be bigilāt our selues to take hede to our sete, & with faith & prayer put away his darts. And because we be weake of our selues, & not able to match and ouercome this our mighty & crafty enemy: therfore the holy spirit of God our sutor & defendour, being of moze strengthe then the deuil is, hath armed vs with seuen other gifts cōtrary to the deuils seuen snares oz darts, & hath also bounde him that he shal not tempt vs further, thē we being thus armed & ayded be able to withstand. And because these his vii. gifts be as it wer the sedes of godly liuing sowe in the ground of our hartes, he causeth out of thē other seuen vertues to grow, wherby a man is made able not onely to auoyd the seuen snares of the deuil, but also is inwardly beautified and enriched and made an happye man, for which cause these vertues be called beatitudes. And in case a mā lose these gifts, & vertues, our sauior Christ hath taught vs a mean to recouer them again, which is prayer, & for that euery mā is not of that wisdom & learning, as he can particularly & in proper termes aske that he nedeth, therfore hath he taught vs one forme of prayer, cōteining seuen petitiōs, wherof euery one of thē is directed in order to the asking & atteynning of one of the foresaid seuen gifts & vertues. Thus are we euery way on gods part prouided for sufficiently, & may easely ouercome the deuil our enemy, if we list to take paine and fight as our duty to almighty God, & regard to our soules health.

1. Cor. x.



The. vi. sermon.

do require : And that ye maye the better vnder-  
stand this that I haue spoken in general, I chal  
by Gods helpe for your edifying, declare shortly  
and perticularly how euery vice is ouercommed  
with the contrary gift of the holy ghoſt. And firſt  
to begin at pride whiche is the roote and begyn-  
ning of al sinne, the mother of death and miserie,  
and the very cause why the deuyl was expelled  
out of heauen, and man out of Paradise, ye may  
conſyder that the deuyl by pryde labourerh to  
take God from vs, whom we are moſt bound to  
loue and ſerue, and dayly tempterh vs, eyther to  
thynke and eſtyme that good qualitie, which we  
haue to come of our ſelfe, and not of God, or els  
that it is not freely geuen, but fullye deſerued of  
our party, or els to boaiſt our ſelues to haue that  
we haue not, or els to deſpiſe other and to laboꝝ  
to appeare ſynguler, or els by one meanes or o-  
ther he prouokerh vs to contemne God, and not  
to regard our ſtate and condition. By this darte  
he labourerh to wounde our ſoules, againſte the  
whyche the holye ghoſte hath armed vs with hys  
gift of the feare of God, not onelye with the ſer-  
uile feare of the paines of hel, which is the begin-  
nyng of wyle dome, and goerh away at hys com-  
ming by charitie, but alſo with the reuerent and  
chaſte feare of Gods maieſtie and goodnes that  
reimaynerh for euer, whereby a man forbearerh  
to offend God, and is careful to pleaſe and ſerue  
God, as the wyle manne counſellerh, ſayinge :  
Sonne, when thou comelt to Gods ſeruiſe ſtand  
in feare, and prepare thy ſoule to tentation.  
Thys

Eccle. x,

Eſay. xliii.  
Gene. iiii.

Aug. ſer.  
domini in  
mōre. li. i.

Prou. ix.  
i. Iohn. iiii.

Eccle. ii.

This feare of God is the roote and keeper of all Bernardus  
 religion, in whiche except a man keepe hym selfe Ser. de sep  
 stedfast, the house of vertues builded in his soul rem donis.  
 wil soone decay and come to ruine. And it is ge Eccl. xxvii  
 uen vs by the holy ghost as a present remedye a  
 gainst pride, as S. Paule saith, Noli altū sapere, Roma. xi.  
 sed time: be not proude & hye minded, but feare.  
 For by feare a man is awaked out of the slepe of  
 negligence, hys conscience is examined yf anye  
 fault be done, and he is made careful for his lyfe  
 present, and desirous of the life to come. Out of  
 this roote of feare springeth the godlye floure of  
 humilitie, which is called pouerty in spirit, wher  
 by a man geueth God the glozve of that vertue Math. v.  
 he is indued withal, and is himself content with  
 the fruite of the same, and is esteemed but litle in  
 his owne sight, be he neuer so hye in knowledge  
 and dignify, and putteth his trust and glozve nei  
 ther in himselfe, his strengthe, his vertues, hys  
 woꝝks, or his riches, noꝝ yet in no other creature  
 but in his Lord God alone, and is therfore made  
 most happy, and put in sure hope to attain Chri  
 stes promise of the kingdome of heauē. And if he  
 shal perceiue by his negligence, these twoo gistes  
 of fear and humilitie to be diminished or decayed  
 in him: then let him streight runne to prayer, and  
 aske them of God in the fyrst petition of hys Pa  
 ter noster, which is, halowed be thy name. Where  
 in he asketh that he maye in all thinges glozvyfe  
 Gods name by humilitie, and not his own name  
 by pryde, acknowledging al goodnes to procede  
 from God, and labouryng to honour hym by hys  
 good

Aug. Ser.  
 domini in  
 more. li. u.

The,vi,sermon.

good life. The second dart of the deuell is enuy, for of pryde groweth enuy, and as he by pryde robbed man of the loue of god: so by enuy he robbeth man of the loue of his neighbour, and alwayes tempteth man to beare gall in his hart, and poyson in his tong, to reioyce at the aduersity of his neighbour, and to be sozre at his prosperitie, to wishe his neighbour euil, & to speake euil of him behinde his back. Against this dart of the deuill, the holy ghost hath armed vs with the gift of pity, whereby we be armed and instructed to haue compassio of our neighbours aduersitie, to beare the infirmities of other, to wish wel to al men for Gods cause, to procure as much as we can theyr comoditie and preferment, & with deuout affection to honoz & to do our duties next God to our parentes, to our countrey, to our princes, to our masters, to our childe & familie, to our neighbours all, be they frendes or enemies, that is to say, to shew reuerence to our superiours, to shew conformitie to our equalles, and to shewe reliefe in word and dede to our inferiours. Out of this roote of pity, springeth the godly vertue of mekenes, for he that is wel affected towardes the seruice and honour of God, and studious to do his dutie towardes all degrees of men, shall shewe him selfe to be not heaby, stiffenecked and enuious, but meeke, gentle, and tractable, not resisting euil, but with good ouercomming euil, and therefore this meke man may wel be called happy, which by Gods promise shall inherit and possesse the lande of the lyuinge. And if this gift of  
pitye

pity, or the vertue of mekenes chaunce to decay or  
 be lost by the enuy of the deuill: than let him pray Aug. de  
 the effect of the second petition, which is O father ser. domi  
 let thy kingdome come, either to vs that we may ni in mon  
 be as thou art, and teacheth vs to be hūble and te. li. ii.  
 meke in our owne hartes, and so haue the (who is  
 eternal rest) dwelling in our soules, or els let thy  
 kingdome come frō heauen to earth in the clere-  
 nes of the glorious comming of our Lord Iesus  
 Christ, whē the meke men shal heare him cal the  
 blessed people of his father to his kingdome, and  
 therfore shal reioice & be glad for euermore. The  
 third bolt that the deuill shooteth against a man,  
 is yre, for of enuy groweth yre, when he enuyeth  
 his equall or superiour vpon a smal occasion ei-  
 ther geuen or taken, he is styred to indignation,  
 malice, swelling of minde, and euil lookes, or els  
 to chydning and bzauling, and so in processe to in-  
 iury, vengeaunce or murder. Wherin appeareth  
 hys great folye. For noughtye anger resteth no  
 where but in the bosome of a foole, because it is  
 great folye to thrust a sword through his owne  
 hart, to thintent he mighte hurt the coate of hys  
 enemy, which thing euery angry man doth, that  
 vsurping the office of god, seketh to reuenge his  
 owne quarel, & thus the deuill as he by pryde robb-  
 ed him of his loue to God, & by enuy of his loue  
 to his neighbour, so now by yre he robbeth hym  
 of the loue of him selfe. Against this fyery darte  
 of the deuill, the holye Ghoste hath armed vs  
 with the gift of knowledge, whereby we knowe  
 howe to walke vprightly and without offence  
 in

Mat. xxv.

Psa. xxxiii.

Eccle. vii.

The,vi,sermon;

in the middes of this wicked generaciō, and also that we should behaue our selues to theym that haue by wꝛong done vs iniury, as we would do to sicke folkes, children, or mad men, of whome both their parentes and other frendes and physicians often tymes wyl suffer dyuerse iniuries, tyl their youth or infirmitie be gone away. Out of this gifte of knowledge spryngeth the vertue of mourning. For when we know in what miseries wee be wꝛapped in, what a great heape of euyls be round about vs, which we of ignorance despyed as good thinges and profitable for vs: than we fall to mournyng, and lament the lacke or prolongyng of the verye true and eternall goodes and ryches that be stozed hye for vs in heauen, and begynne to sette litle by those vaine and transitoꝛy thynges whych we esteemed as good in earth. For whych cause our Saviour Christ esteemeth vs happy that so doo mourne, and hath promysed vs the comfozte of the holye ghosste, that for contemnyng these tempozall thynges here, we shoulde enioye eternall gladnesse in heauen. And for restitution of this gift and vertue when it decayeth or is lost by vs, we maye praye the thyrde petition, that Gods wyl myght be done in earthe as it is in heauen, that when oure fleche as earthe and the despyes of it, dooe in all thinges without rebellion obeye oure spirite, the lacke of whiche obedience is the cause of oure mournyng, as the haupng of it, is the perfourmaunce of Gods wyl in earth, than we myghte haue thys promysed comfozte presently  
in

in our hartes, as a pledge of that gladnes which is to come.

The fourth parte of the deuill, is ydlenes and slouthfulnes, when he tempteth a mā to esteeme the fulfylling of Gods commaundementes eyther vnpossible, or very harde and paineful, and so to forbear the doyng of his duetie, or to bee weary in the begynning, and sadde euer after. Agaynste this darte the holye ghoste hath armed vs with the gyfte of fortitude and strength, and thereby perswadeth vs to thynke Gods commaundementes not to be heauy or greuous, but to be a light burden and swete yoke, and encourageth vs to set vpon that woork which is excellent and woorthy prayse, and for auoyding of fayntnes or wearynes, he kyndleth oure hartes with his loue to continue stedfaste and immouable from the hope of the Gospell, increasing in good woorkes, and knowinge that our labour is not in vayne in Christe. Quite of this gyfte commeth the vertue which is called the hungrer and thirst of right wisenes, which consisteth in true sayth and perfite obedience to Gods lawe, the earnest and vehement desyre whereof, causeth a man to be moued neither with the flatterie nor aduersitie of this worlde, nor to be sadde when he dothe well, but to hope as a Lyon, and not to geue place to his aduersary. Therfore saying that fortitude is the gyft of the holy ghoste, wherby they be happy that be hungry and thirsty, that is to say, greedy and desyrous of ryght wysnes, because they shall be made full with the

Colloſt. i.

i. Cor. xv.

Pro. xxviii

The .vi. Sermon.

meate of Chyist, whiche is to do the wyll of hys  
father, and also with that drinke which causeth  
a fountayne of water to be in them, springynge  
vp to euerlastynge lyfe: if at any tyme we lacke  
these vertues, oz bee slacke in vsynge of theym,  
than lette vs praye that our daylye breade maye  
be geuen vnto vs this daye, by vertue whereof  
we beyng susteyned and made stronge, myghte  
come to that perfyte fulnesse and satietie whiche  
shall admitte no hunger oz thyrst any moze euer  
after.

The fyft darte of the deuyll is couetousnesse;  
for when he perceiueth a man encouraged to do  
good, and serue God, by the gift oz fortitude and  
strength, he laboureth all he can to turne that  
his constancie and strength to a wzonge ende,  
that is to saye, from the fulfylling of Gods law  
and mainteyning of his truthe, to the greedye  
and vnSATIABLE appetite of fulfylling the desires  
of the woꝛlde, and to the maintenaunce of hye  
and errour, and tempteth hym further to be ob-  
durate and stony harted in vnmmercifulnes, and  
so in processe for hope of gayne not to regarde  
crafte, deceit, violence, oz treason.

Agaynst this dart of Couetousnesse, the ho-  
lye Ghoste armeth vs with the gifte of counsell;  
that our courage and strength maye bee stayed  
and directed to the right ende, that is to saye, to  
the contempte and despyllinge of the banitie of  
this woꝛlde, and not to truste in the vncertayn-  
tye of ryches, but to trust in the liuing God, and  
to do good to all we can; and to be riche in good  
woozhes.



woozkes, beyng readye to geue parte of that God hath sente, and to stoe by a good treasure in the nexte woꝛlde, to the attayninge of euerlastinge lyfe. And by this gyfte of counsell we be armed not to leane to oure owne strength, noꝛ to the power of anye multitude, noꝛ to the obstinacie of mynde, but to the helpe of God, and foꝛ the gloꝛye of his name. So that this gyfte of foꝛtitude, woozketh the vertue of mercifullnesse, whereby a man bleth the woꝛlde, not as the deuyl tempteth hym, to fulfyll his greedye appetite, which lyke droppe wyll neuer be satiate, but to the reliefe of the pooꝛe, the defence of the innocente, the foꝛgeuyng of the offendour, and the mayntenaunce of the truthe. Foꝛ suche a man is happye, and shall receiue greater mercie at Gods hand. And therfoꝛe when we lacke this gyfte, oꝛ do not vse it, lette vs first foꝛgeue them that haue offended vs, and than pꝛay that our debtes may lykewise be foꝛgeuen vnto vs, and that is the verye pꝛactyse of this gyfte of counsell, and the direction of oure spirituall strength and foꝛtitude.

The syxte darte of the deuyl is glotonye, foꝛ when he hathe mooued a manne to take pleasure and ioye in these outwarde and woꝛldelye thynges, he tempteth hym specially to folowe that pleasure that is most naturall to his fleshe, and not to be content wth that the necessitie of nature requirerh, but to let pleasure haue hys wyll, eyther in excedynge measure, oꝛ in to much delicatenes, and preparation foꝛ the same,

E.ii.

whereupon

The .vi. Sermon.

wheruppon foloweth the decaye of health, and subuersion of reason. For commonly wher there is a full belly, there is also a dull witte, for that cause the holye Ghoste hath armed vs with the gift of vnderstandyng, out of whiche procedeth the vertue of clenness of hart, that our spirituall eyes may bee simple, and refuse to be made dull with the stuffing of our bellies, and our hartes may bee cleane and pure from the corruption of the flesh, not loden with surfetyng and drunkenness, to the intent he might escape the sayde vice of glotonie, and be promoted to so great happiness as to see God, whiche no man can do except the mist of ignorance, error, and vncleane luyng be taken from his eyes by saythe and the gyft of vnderstanding. And therefore least these tentacions of the flesh specially concernyng the nourishing and pamperryng of the same, do hinder vs from true vnderstandyng, and the syght of God which he hath promised to all them that be simple and cleane of hart: let vs diligently pray that he suffer vs not to be led into temptation.

Finally the last of the deuyls dartes is lechery which is the vilest kind of sinne of al other, & the sonest is a man tempted vnto it, if the deuyl haue anye enteraunce befoze, eyther by ydlenesse, couetousnesse, or drunkennesse. For as the prophet saythe) the cause of the iniquitie of Sodome

Ezech. xvi was pryde, to much eatyng, wealth, and ydlenesse. And this vice blyndeth a mans soule, taketh away his reason for a tyme, and the consideration he shoulde haue of death, and byngeth hym

hym into hatred of God, and in mistrust or desperation of the lyfe to come. And for remedy agaynst this most beastly vyce, the holye Ghost hath armed vs with his greatest gyft, whiche is wysdome, whereby a manne pulleth away hys mynde and pleasure from the corruption of hys flethe, and refuseth to be subiect to his vnnaturall sensualitie, and to desyle his bodye the temple of God, and setteth his hole ioye, felicitie, and rest in his Lorde God, hauyng his mynde occupied in heauenly thoughtes, where nothyng is that can displease. And this is the wysdome of God that commeth from aboue, which is chaste, peaceable, gentle, easie to be entreated, agreeable Iacob. iiii. to goodnes, full of mercy and good fruite. Hap- pye are they that haue this wysdome, oute of which spryngeth the vertue of making peace, because the fruit of rightwisnes is sown in peace to theym that bee peacemakers, to whom God hath promysed that they shal be called his sones and childzen, for which cause when we lacke this gift of wysdome, or ware slacke to vse it, let vs pray to almyghty god to deliuer vs from al euil, whiche delyueraunce setteth vs at libertie, and maketh vs freemen, that is to saye, the childzen of god, indued with his spirit of adoption, wherby we may boldly call God our father.

And thus I haue declared vnto you the seuen giffes of the holy ghost, geuen vnto vs in our confirmation, which for lacke of our good and vertuous byyngynge by when wee were chyldzen, do not so muche appeare and shewe them selues

C. iiii.

in our

The .vi. Sermon.

do not so muche appeare and shewe them selues  
in our dedes, as it were expedient they shoulde,  
but yf wee raise them by agayne by our prayer  
and diligent exercise, as I haue partly told you,  
we shall bee sure to overcome our spirituall  
enemie, and in the daye of our Lorde re-  
ceiue the crowne of glozpe, through the  
merites of our sautour Christe, to  
whom with the father and the  
holy ghost be all glozpe  
and prayse.

Amen.

(.)

**O**f the reall presence of Chyristes  
bode in the Sacrament of the  
Aultar. Ser. vii.



**A**s a man by his carnall generatiō  
is not only bozne to tempozal life,  
but also in pzoce of tyme waxeth  
strong, which life & strēgth cā not  
bee pzeſerued without nouryſhe-  
ment and hollſome meate: euē ſo a  
man by his ſpirituall regeneration, is not onelye  
bozne agayne to a ſpirituall life in Chyiſt by bap-  
tiſme, but also waxeth ſtrong in Chyiſt by recei-  
uing the gyftes of the holy ghoſt in Conſfirmati-  
on, which ſpirituall lyfe and ſtrength can not be  
pzeſerued and continued without ſpirituall nou-  
riſhment and hollſome meate. For which purpoſe  
our ſauour Chyiſte, who loued vs ſo vehement-  
ly, that to bzing vs to lyfe, was content to dye, *Grego. in  
canti, cap. i*  
and for the pyttee and raunſome of the ſame lyfe  
bouchſaued to geue his owne body to death: doth  
ſtyll bouchſafe to nouryſhe vs ſo redemed and *Cypria. de  
duplici*  
brought to lyfe with the ſweete and hollſome milk  
of his owne bloude, and geueth vs his fleſhe to *maririo.*  
eate, and his bloud to dzyinke, that we might be  
fed and nouryſhed for the continuaunce of oure  
ſpirituall lyfe, with the ſame pzeious thynges  
that we were redemed with all befoze. And be- *Chryſo. in  
Mar. hom.*  
cauſe our ſoules bee as yet ioyned with our bo- *lxxxiii.*  
dies, therfoze for the time of this lyfe our ſau-  
our Chyiſte geueth vnto vs his vniſible graces  
in ſenſible Sacramentes. And as in Baptiſme,  
*E. iiii.* by

The .vij. Sermon.

by water (whiche is a sensible thing) is geuen to vs the inuisible grace of regeneration : euen so in the Sacrament of the Aultare vnder the bysible formes of breade and wyne, is geuen to vs the substance of all grace, which is Chryst him selfe, that is to saye, his bodye and his bloude, which though they be corpozall thynges in their owne nature, yet now being glorified they bee spirituall, and therfore not sensible, but where it pleaseth our Sauour by myracle to haue them appeare.

This is than most certeynely and constantly to be beleued of vs all vpon payne of dampnation that in this blessed sacrament of the Aultare (wherof I entreate at this tyme) is verely and really present the true bodye and bloude of oure Sauour Chryste which suffered vpon the crosse for vs, and is receyued there corpozallye by the seruices of our mouthes, not in the same fourme of his body, as it was vpon the crosse, but in the formes of our dayly and speciall nutrimentes of

Eusebius . breade and wyne, the substance of which breade Emefenus and wyne, is conuerted and chaunged into the orat de cor substance of Chrystes bodye and bloude, by the po. & sig. omnipotent and secret power of his woorde, assisting the due administration of his minister.

This marueylous and heauenly doctrine is not inuented by mans wytte, but reueled by Gods spirit in his holy scripture, and taught vs by the mouth of our Sauour Chryste, who instituted this holy Sacrament in his last supper, sayinge to his disciples, take, eate, this is my body whiche is geuen.

Mat. xxvi,

is geuen for you, this is my bloud of the newe testamēt, which is shed for many and for you in remission of sinnes. Of these wordes & the like which be witten in the gospels of S. Marke & S. Luke Mar. xiiii and in the epistle of S. Paul to the Corintheans, Luk. xxii the holy catholike church hath euer from the beginning vnderstanded and beleued that after the speaking of those wordes by Chzist oz by his minister in his person sufficiently authorized so to do by his commaundement, is made present the naturall body and bloud of our sauour Chziste, there to be receiued of his faithfull people, to the increase of all grace, and immortallitie bothe of bodye and soule. For the churche esteemeth these to be the woorkyng wordes of God, makyng the thyng to be as it was not before, and not as the wordes of onely man whiche can onely declare the thyng to be as it is before. For if Chzistes word be of such strength that it cā make things Ambro. de to be, that were nothing before, how much more sacra. lib. hath it strength to make a thyng that was before, iii. cap. iiii. to be chaunged into an other thyng that it was not: Like as the heauen was not, the earth was not, & yet he said the worde, and they were made: euen so the sacramēt before the consecration was not the bodye of Chziste, but after the consecration, it is now the bodye of Chzist, for he hath said the word, & the thing is made. And he that is the authoz of the gift, is also the witnes Emes. ora; of the truth of the same gift, so that our fayth in de corpo. this thinge is grounded not in mans reason oz & langu. sense, but in the almighty power of gods worde.

For



The .vii. sermon.

**Ireneus, li.** For if Christ the speaker of this woꝛde were not  
**iii. cap.** Gods sonne, and the woꝛde of God, by whom  
**xxxiij.** all trees and herbes doo bzing forth fruite: it  
 could not be certeine to vs, that this blessed and  
 sanctified breade of the Sacrament were Chri-  
 stes bodye, and the cuppe of his bloude. There-  
**Chrysost.** fore seing that he hath sayde, this is my body, this  
**in Mat. ho.** is my bloude, who can neyther deceiue, nor be de-  
**lxxxiij.** ceiyued: let vs without all doubt stedfastly be-  
 leue it to be so, and looke vppon it with the eyes  
 of our vnderstanding. For our faith in this mat-  
**Bernardus** ter is indused by his onely authozitie, and not  
**serm. in ce** by our wytte, whose woꝛdes require necessarily  
**na domini** our sayth, and in no wyse do amitte our reason,  
 they require a simple beleuer, and reprove a wic-  
 ked reasoner, so that we must beleue simply, that  
 we can not serche profitablye, wherefoze lyke  
 as we maye not curiously serche how it is done:  
 so we may not Jewishly doubt whether it bee  
 done, but reuerently prepare vs to receyue that  
 by faith we are sure is done.

And furthermoze, the holy Church este meth  
 those woꝛdes of Christ, this is my body, this is my  
 bloude, to be the formall woꝛdes of a sacrament  
 of the newe Testament, woꝛking inwardly the  
 same grace that is signified outwardely, whiche  
 is the propertie of euery sacrament of the newe  
 Testamente, whereby they dyffer from the o-  
 ther shadowes of the olde Testament. And be-  
 cause the grace that is signified by these formall  
 woꝛdes, is the very body and bloud of Christe  
 him selfe, the authoꝛ and fountayne of all grace,  
 there;

therfoze we must certainly know by fayth, that God assistyng the due ministracion of this Sacrament, according to his promise, doth inwardly woork in the holy Sacrament the reall presence of his sayde body and bloude. It is not the power of the priest being a man, that in the creatures which be set vpon the aultare to be consecrate, causeth the body and bloud of our Lorde to be made present, but it is Christ him self that was crucified for vs. The woordes be pronounced by the mouth of the priest as his minister, but the oblations be consecrate by Gods power and grace, who is now there present, and sanctifieth the creatures, and chaungeth them, by the inuisible working of the holy ghost, which miraculous change must be imputed to Christ, by his woerde worketh this his presence aboue the reache of mans carnall vnderstandynges.

And we ought to thinke of this consecration farre aboue the consecration of other thynges. For other thynges in the Church bled about the holy Sacramentes, be by prayer sanctified and called holy, for that they be dedicate to some holy vse, and the soule of man is by grace consecrate and sanctified, because it is a substance wherein holynes and vertue remaineth, and a good mans body is also sanctified beyng made a membre of Christ, and the temple of the holy ghost, and the other Sacramentes be sanctified and holpe, for that they bee the instrumentes whereby God woorketh holynes in the soule of man, but aboue all other thynges, this blessed Sacrament of the Aultare.

The .vii. sermon.

Chrysost. Aulzar is most holy, beyng (as S. Chrysostome  
hom xvii. sayth) not onely a thyng sanctified, but also be-  
in Math. ryng sanctification and holynesse it selfe. For in  
that it is the body of Chryste by sanctyfycation,  
whercunto is annexed the godheade by vnitie of  
person, it must nedes be holynes it selfe, not in  
qualitie, but in substance, out of whiche proce-  
deth all holynes, vertue and goodnes. And the  
holy Churche also esteemeth those for small wooz-  
des of our Sauour Chryste to bee the perfor-  
mance of his promyse which he made at Caper-  
naum to his disciples, when he sayde: the breade  
Ioan. vi. that I shall geue vnto you is my fleshe, which I shal  
geue for the lyfe of the worlde, which promise he  
that is the verye trughe and can not lye, dydde  
neuer at any tyme befoze perfourme but in hys  
laste supper, when he gaue hys bodye and hys  
bloude to his discyples to eate, and sayde, that  
whiche he gaue them was his bodye and hys  
bloude.

And as he promysed to geue vnto theym hys  
Theophi. fleshe, that shoulde bee geuen for the lyfe of the  
in Marke. world, and not a figure of that fleshe, or a signe:  
cap. xiiii. so he gaue in verye deede the same fleshe, and  
not a figure or signe of it, and saide pcesselye  
that it was the same bodye that shoulde bee ge-  
uen to death for theyr redemption, to whiche  
woorde euery true Christen manne geueth cre-  
Epispha. in dyte, and he that beleueth not that it is his ve-  
Ancoratu. ry true bodye, as he sayde it was, he is fallen  
from all grace and saluation. And no manne  
ought to bee in doute of the trughe of this reall  
presence

presence of Chzistes bodye in the sacrament, because he hath epyther redde hym selfe in certeyne holy wyters bookes, or hath heard say of other, that they say how in this Sacrament is a sygne or a figure, or a similitude of Chzistes body. For those same authours epyther in the places where they vse those woozdes, or els in some other places declare moste manifestly they sayth concerning the real presence to be al one agreeable with the common sayth of the vniuersall Church of Chziste. And for your better instruction in thys Aug. in liij matter, ye shall vnderstande that there be two senten- thynges which be partes of this Sacramente, prospe, the visibler formes of breade and wyne, and the vniuisible body & bloud of our lord Iesus Chzist.

The outwarde forme of that is seene, is a figure and signe of that hydden truthe, whiche is Hylarius there conteyned, beleued and not sene. Ye shall pontif, also vnderstand that in the Sacrament there be two graces to be considered, the one is the substantial grace of Chzistes body there present and conteyned, the other is the accidental grace onely signified & not conteyned, which is wrought in the soule of the worthy receiuer, whereby he Cyrillus in is moze inwardly ioined to Chzistes mysticall bo- Ioan. lib. x, dy, not onely spirittually by faythe and charytie, cap. xiii, but also by naturall and corporall participation with Chzist and his church. This vniyte of Chzistes mysticall body the church is as wel signified by Chzistes naturall body there present, as it is Cypri. li. i. by the visibler element of breade, whiche as it is epist. vi. made one loafe of many grans, so the church is made.

The .vii. sermon.

made but one body of Christ, consisting in many men and women. And this is Christes naturall bodie in the Sacrament, a figure of his mysticall bodie the Church, and of the vnitie of the same.

And further, where as our Lorde commaunded his disciples and all vs to doo the same that he dydde, that is to say, to consecrate and to receiue his body and blood in the remembraunce of his death and passion tyll his laste commyng, ye may therby vnderstande, that the inuysible, spirituall and intelligible flesh & blood of Christ in the Sacrament, signifieth and representeth the same visible, mortall, and palpable bodie of Christ vpon the crosse, for which respect the sacrament of dyuers Doctours is called a fygure or sygne. Fynally, because all thynges that bee in this present worlde, be they neuer so true, yet they be called fygures and images in respecte of the same thynges in heauen, whiche bee seene as they bee without all shadowes or couerynges: therfore like as the very oblation of Christ vpon the crosse, which is a thing of most trueth, is called an image, in respecte of that oblation, which he the same time, & at al tymes maketh in heauē befoze his father, where he appeareth as an aduocate for vs: euen so the natural body of Christ in the sacrament, which can not here be seene, but by fayth, may wel be called a figure or an image of the same body in heauen, which is there seene without couer, & receyued by persite fruition of al the blessed angels & saintes that be ther in the kyng:

1. Cor. xi.

Aug. in  
lib. senten.  
prospe.

Chrysost.  
in Mat. ho.  
lxxxiii.

Origenes.  
in psalme.  
xxviii.

Theophi.  
in capl. x.  
ad Hebre.

Ambros.  
offic. lib. i.  
cap. xlviii.

Heb. ix.  
Nazianze.  
aus orat.

de pascha.

kyngdome of God. For here the Church hath the **Bernardus**  
 Christ her spouse in a Sacrament, and there she **serm. de ce**  
 shall haue hym without al sacrament, both here **na domini**  
 and there is the truth, but here it is couered, and  
 there manifest without couer: in earth we eate **Cypri. ser.**  
 the bread of Angels in a Sacrament, in heauen **de cena.**  
 we shall eate the same bread evidently without  
 a sacrament, where the presence of the most hye  
 priest shall shewe it selfe openly to all men as it  
 is. For these respectes whiche I haue reherſed,  
 no man ought to be in dout of the truth of Chri-  
 stes reall presence in the Sacrament, because of  
 these wordes (figure or signe) founde in certeyne  
 authoꝝ, which wordes (as I haue declared) do  
 in no wyse denye the truth of the presence, but  
 either they declare the secret and couered maner  
 of it in the sacrament, or they signifye the vnitie  
 of Chrystes mysticall body, or els they bring in-  
 to oure remembraunce, the passion of Chrystes  
 bodye whiche is paste, or the cleare fruition of  
 the same in heauen, whiche to vs is yet to come.  
 And here ye ought to marke diligently that I  
 haue sayde concernyng the twoo maners of be-  
 ynyng of Chrystes bodye, the one in heauen at the  
 ryghte hande of his father manifestelye with-  
 out all couer or Sacrament, the other the same  
 momente of tyme heare in earthe amonges vs  
 in a Sacramente, to be receyued of vs for oure  
 spirituall sustenaunce, in whiche thyng we  
 maye not consider the nature of a mannes body,  
 but the infinite power of **G O D**, that canne  
 dooe with hys bodye what hee will, and  
 doth

**Chryso. de**  
**sacerdotio**  
**lib. iii.**

doth with it what he saith. And because he saith  
euidently that he geueth to vs his body that suf-  
fred, and his bloude that was shedde, therefore  
we ought to beleue his wooorde whiche can not  
deceiue vs, seing that all thinges bee possible to  
God, which be vnpossible to man.

Chrystes body is but one, and although it bee  
consecrate and offered in many places, yet there  
is but one Chryste in euery place, beyng both ful  
Chryst here, and full Chryst there one body. And  
where as Chryste, Gods onely begotten sonne  
goeth into euery man diuisiblye that receyueth  
him, and by his flesh sanctifieth theyr soules and  
bodies, yet he in his flesh remayneth hole with-  
out diuision in euery one, being but one where so  
euer he be, by no meanes diuided. And in thys  
miracle oure Sauour Chryste excelled Helias  
and al other prophetes, for Helias left his man-  
tle vnto his disciple, but the sonne of God ascen-  
ding left to vs his flesh. Helias ascended with-  
out his mantle him selfe, but Chryst both left his  
flesh vnto vs, and ascended hauing it also with  
him. And this is not of our desertes, but of hys  
exceding mercye and good wyll, that beyng hole  
in his maiestie and glozy, at the ryght hande of  
God his father, yet dothe vouchesafe the same  
tyme to be with vs in earth vnuisibly, being but  
one in dyuers places not onely comfortynge vs  
that be here trauelyng with the pcesence of hys  
diuinitie and holpe spirite, but also seedynge and  
nourishynge vs with the heauenlye tooode of hys  
body and bloud to euerlasting lyfe,

This

Chryso.

in Mat. ho.

lxxxiii.

Luk. xviii

Mark. x.

Ambro. ad

Heb. ca. x.

Cyrrillus in

Ioā. lib. xii

cap. xxxii.

Chryso. ad

pop. Anti.

hom. ii.

Bernardus

serm. dece

na domini.

Cyrrillus in

Ioā. lib. iii.

cap. xxvi.



This feeding of vs with Chyistes body & bloud we must vnderstand that it is not onely spiritu- ally by faith, when we remember and think vpon his passion and death, but also corporallye with the seruice of our bodies and senses, when we receiue it in the sacrament. For as in the old law the bloud of the paschal lambe was comaūded to be spzynckled vpon bothe the postes of the dooze: euen so the bloud of Chyiste our paschall lambe, is spzynckled vpon bothe the postes of our dooze, when it is receiued not onely with the mouth of the body for redemption, but also with the mouth of the heart for imitation. Whiche bloud is not nowe shedde vpon the handes and coates of the souldours that crucified him, but is powred into the mouthes of the faithfull that receiue hym. And this newe doctrine was not knowne to the worlde tyll our Sauour Chyist taught it hym selfe in his gospell. For the olde lawe dyd forbidd the eatyng and drynkyng of bloude with theyr mouthes, and the newe lawe dothe commaunde it so to be dzonken, for which cause we that pertayne to the newe lawe do vse oftentymes to drynke of this bloud, knowynge that except we ate his flesh and drinke his bloud we shall not haue lyfe in vs. Wherein wee are called to more dignitie than any of the pzophetes of the olde testament was. For Dauid dyd neuer eate of this bodye, nor neuer dranke of this bloude, although he beleued in Chyiste as well as wee or rather better, and so was onely partaker of them spirituallly by saythe, and not

Exod. xii.  
Grego. ho.  
xxii.

Greg. dial.  
log. li. iiii.  
cap. lviii.

Cyprianus  
Ser. de Cez.  
na.  
Origenes  
in Nu. ho.  
xvi.

Ioan. vi.  
Chrysoft.  
hom de  
Dauid &  
Saule.

The .vii. Sermon.

Chrysost. corporally by the sacrament as we be. See with  
ho. xxi. in what great dignitie almighty God doth honour  
ii. Cor. xiii our mouthes, by which as by certeine gates and  
doores our sauour Christ entreth into vs when  
we communicate and receiue his bodye, and so  
hauing Christ within vs by his flethe, & in hym  
Hyllarius corporally vnited by the sacrament of perfite and  
de Trinitate, li. viii. natural vnitie, we shal likewise be partakers of  
his propheetie, which is life euerlasting. I wyl no  
more at this tyme (good people) occupy you with  
any longer processe concerning this most true &  
euidente matter, but shal speake of it at other  
tymes, beseechyng you in our lordes name not to  
waue in your saythe lyke reedes blowen asyde  
with euery wind, but to stand stedfast in the cer-  
teyn beliefe of this most holy sacrament, whiche is  
set forth to vs by the mouth of our sauour Christ  
him self and the sacred bookes of all his holy E-  
uangelistes, and is confirmed with the blood of  
his martirs, with the miracles of God and hys  
saintes shewed for that purpose, with the testy-  
mony of all catholyke wyters in euery age, and  
with the auctoritie and consente of the holle  
church of Christ throughtout the worlde, as wel  
in general councils assembled in the name of oure  
Lord Iesus Christ, as in euery particulare pro-  
uince and realme, which is the pyller of trueth, &  
the surest stasse to leane vnto for a christen man  
to holde him selfe stedfaste in trueth, so that the  
mooste mannyfeste woorde whiche was spoken  
Hesichius in leuit. li. by Christe our Lorde vpon this holpe Sacra-  
vi. cap. xxii ment, and the true meanyng of the same woord  
declared.

declared from time to tyme by his holye Catho-  
like church, delyuereth vs from all ignoraunce,  
what it is, and assureth vs that in this most holy  
Sacrament is p̄sent by the omnipotent power  
of god the real and true bodye and bloude of our  
sauour Ch̄ist god and man, vnder the sensyble  
formes of bread and wine, and is there receiued  
of the faithfull people not onely spirituallye by  
faith but also corpozallye with theyr mouthes  
for the attayninge of immortaltie and euerla-  
styng lyfe both of body and soule, the whiche  
GOD of his infinite goodnes graunt vs  
through the merites of his sonne Iesus  
Ch̄ist, and the sanctification of his  
holye spirite, to whom bee all  
praye, honour, and glo-  
rye, world with-  
out ende.

Amen.

I. ii.

The .viii. Sermon.

**O**f the chaunge of the breade  
& wyne, that is to say, of Transub-  
stantiation, Ser. viii.

Mat. xvi.



Ignatius  
ad Smyr-  
nenses.  
Chrysost.  
ini. Cor. x.  
ho. xxiii.

Eusebius.  
Emes. ora.  
de corpo.

**W**hat is the substance of this  
blessed Sacrament, we haue  
learned (good people) of oure  
sauiour Chrystes owne woꝝ-  
des, who the nyght befoze he  
suffered, at hys laste supper  
with his disciples toke breade  
and blessed it, and brake it, and gaue it to hys  
disciples, and sayd: take and eate, this is my body,  
and takyng the chalice, he gaue thanks & gaue  
it to them, saying: drink all you of this, for this  
is my blood of the new testament, whiche shall bee  
shed for many for remission of synnes: Upon these  
woꝝdes of Chryste all true chrysten men ground  
their faith concernyng this blessed Sacrament,  
and beleue verely that the inwarde substance  
of this sacrament, is the fleſhe of our Sauiour  
Jesus Chryste, whiche suffered for our synnes,  
and that in the chalyce consecrate, is the same  
bloude that dyd runne forth of Chrystes syde  
when it was opened with the spere. And fur-  
thermoze vpon the same woꝝdes of Chryste, the  
holy churche and all true chrysten men her memo-  
bers dooe grounde theyꝝ faith concernyng the  
chaunge whiche the holpe ghoſte by his unspea-  
kable power woꝝketh in this sacrament, where  
the inwarde substance of breade and wyne is  
chaunged into the substance of the bodye and  
bloude

bloude of Chryſte, the outwarde ſozmes of the ſayde bzeade and wyne, with the quantitie and qualities of the ſame, ſhall remayning vnchaunged, whiche maner of chaunge becauſe it is ſingular and hath none lyke it, eyther in nature or otherwiſe, therefore the holy Churche dothe call it by the name of Tranſubſtantiatio, the which woordes was inuented by the holy churche in the greateſt generall counſell that euer was, which was called the counſell of Lateranenſe, where there were preſent ſeuenty Archebiſhoppes and foure hundred Biſhops, and they ſpake of this chaunge by that name, to thintent that lyke as the holle churche of Chriſt in euery age dyd agre and was of one mynde concerning this chaunge of the bzeade and wine: euen ſo they ſhould agre and be of one tong in the uttering and ſpeaking of that chaunge, that the diuerſitie of manyes wordes uttered diuerſly in the bookes of learned men ſhoulde not impayze and bring in doubt the olde knownen trueth reueled to the Churche by the holye ghoſte. This olde trueth the Churche learneth of Chriſtes owne woordes. For where as it was but one thyng or ſubſtance which our Sauour Chriſt gaue out of his hand to his diſciples to eate, which one thyng he ſayde plainly was his body which ſhoulde be geuen for them, and in ſaying ſo, made it ſo to be by his almighty word, for that cauſe the holy church beleueth that it is not bzeade but his very body in dede. And alſo where as it appereth to al a mans ſenſes to be very bzead, which ſenſes be not deceiued

Cōcilium  
generale  
Lateran  
enſe.

The .viii. Sermon.

Cypri. ser.  
de cena,

Emesenus  
orat. de  
corpor. &  
sang.  
Ambros.  
de iis qui  
initian,  
Exod. vii.  
iii. Reg.  
xviii.

so farre as they can skyll of & reache vnto, which  
is onely to the outward apparaunce, and qual-  
ties or qualitie & not to the inward substance,  
theretofore the holye Church beleueth that the  
chaunge which is in the sacramente, is made in  
the inward substance of the bread, and not in the  
outward forme of the bread, whiche remaineth  
as it was, for whiche cause the Church calleth  
that chaunge, Transubstantiation. For that  
bread which our lord reached to his disciples be-  
ing chaunged in nature and not in forme, by the  
omnipotency of his worde was made flesh. And  
as in the person of Chryste, his humanitie was  
sene and his diuinitie was secret vnseene, euen so  
in this sacrament the outwarde forme of bread  
appeareth to mans sight, and the inwarde sub-  
stance of Chyrist god and mā appeareth not to a  
mans corpozall eyes, but to the eye of his soule,  
whiche is faith, which sayth is stayed vppon the  
omnipotēt power of god. For he that can create  
all thynges of nought with his woorde, can also  
chaunge things that be created with his word:  
and yf the benediction of man can chaunge the  
natures of thynges, as appeared when Moyses  
chaunged his rodde into a serpent: what shall  
we say of the consecration of God that worketh  
maruetlously in his holy sacramēt. If the word  
of Helyas was able to brynge fyre from heauen,  
shall not the worde of Chyrist be able to chaunge  
the substance of breade: theretofore vppon this  
grounde of gods almyghtie power, we submitte  
our reason to our sayth, and aboute the reache of  
reason

reason we beleue Chyestes word, and that there  
 is not the substance of bread which nature for-  
 med, but the substance of Chyeste whiche bene-  
 diction hath consecrate. And so we esteeme thys  
 Sacramente otherwyle than an infidell dothe.  
 Lyke as an vblearned man when he loketh vpon  
 a booke, he vnderstandeth not the meaning  
 of the wytyng, but a learned manne wyll fynde  
 muche matter hyd there, as the lyues and sto-  
 ries of men, the vblearned man wil thinke there  
 is nothyng els but paper and ynke, the learned  
 man wyll vnderstande an others speakyng, and  
 speake to one beyng absent, and aske by his let-  
 ters what so euer he would haue: euen so it is  
 in these misteries, & infidels although they here  
 what it is, yet they seme not to heare. But the  
 faythfull man who hath experience of the holpe  
 gholste, can behold the vertue and power of God  
 in the secrete misteries, where the substance of  
 bread is consumed by the substance of Chyestes  
 bodpe, and ceaseth to be there any moze, euen as  
 waxe when it is put in the fyre, it melteth away  
 & the substance of it remayneth no moze. These  
 similitudes (wherof the bookes of the olde wy-  
 ters be full) be not to satisfie the subtile wits &  
 curious questions of men that lack faith, whose  
 reasons brought out of naturall experimentes,  
 maye in no wyle bee admytted of a Chyesten  
 manne to dysproue anye parte of our faythe re-  
 ceuyed, but they bee brought in to declare what  
 is our faythe in thys poynte, so whiche faythe  
 Gods pleasure is, that euerye mannes reason

Ambros.  
 de iis qui  
 in iustan,

Chrysost.  
 in epist. i.  
 Cor. ii. ho.  
 vii.

Chrysost.  
 in encenais



The .viii. Sermon.

li. Cor. x.

Cypria.  
Ser. de Ce-  
na,

Damaſce-  
nus de or-  
thodoxa  
fide. li. iiii.  
cap. xliii.

Shoulde be taken captiue, and serue to the belief  
of his wonderful workes and Sacramentes: e-  
uen as the natural inclination of our wyl, shoulde  
serue to execute the commaundement of godlye  
charitie. For what soeuer fleſhe and bloud doth  
bring forth, or the subtlenesse of mans wyl, not  
indued with the spirit of God can inuente, is to  
bee reiected from the iudgement and discussion  
of this holy mystery, and onely that is to be ad-  
mitted which the father of heauen by the mouth  
of his sonne, and the inspiration of his holy spi-  
rite hath reueled to his church. And therewith  
is euery good chryſten man contented and satis-  
fied, not lyke the vnfaithful Jewes asking how  
it can be so, saying nothyng is vnpossible to God,  
but geuyng full credit to the Church of God in  
the pzeſence of Chyiſt in this Sacrament as the  
blessed virgin Mary dyd to the Angell of God  
in the incarnation of Chyiſte in her wombe, and  
as she gaue full consent to the Angels woorde  
when he coulde her that the holy ghoſte shoulde  
come into her, and the power of the moſte hygh  
god shoulde ouerſhadow her: euen ſought euery  
ſapthfull ſoule to geue full credit to gods church  
when it teacheth by the woorde of God that the  
holy ghoſt ouerſhadoweth this miſtery, and ma-  
keth pzeſent the body of Chyiſt aboue the ſpeech  
and reaſon of man, and changeth the bread and  
the wyne into Chyiſtes body and bloud, the out-  
ward ſozmes remainging ſtill, ſo that now there  
be not two ſubſtances remaynyng, but one and  
the ſelf ſame that was geuen for our redemption,  
other,

otherwyle the maner of it is not searcheable.  
 And it ought to beleue also, that lyke as the  
 Churche of God in the first generall Counsel at  
 Nyece dyd verpe well when it dyd inuente the  
 worde of Consubstantialitie, to expresse the olde  
 trueth that Chyist was no creature, but equall  
 god and of one and the same substance with the  
 father, to the confusio of the heretyke Arius,  
 and all his adherentes: euen so that the same  
 churche of god did very well in the general coun-  
 sell at Laterane, when it inuented the worde of  
 Transubstantiation, to expresse the olde trueth,  
 that there is but one substance of Chyiste in the  
 Sacrament, and that the former substances of  
 bzeade and wine be conuerfed and chaunged in-  
 to the body and bloud of Chyiste, the qualities  
 and figure of the same remaynyng styll vnchan-  
 ged, to the confusio of the heretykes Luther and  
 Zwinglius and all theyr adherentes. Further-  
 moze it is to be considered, that in this chaunge  
 of the bzeade, god did shewe his great mercifull  
 goodnes towardes vs, that for our reliefe, bea-  
 ring with our infirmities he hath suffred the out-  
 warde formes of bzeade & wine to remayne vn-  
 chaunged. For as our nature abhorreth the kyl-  
 ling of a mans flethe, and the shedyng of a mans  
 bloude, so muche moze it abhorreth the eatyng  
 of mans rawe flethe and the drynkyng of mans  
 lyuely bloud. And whereas our sauour Chyiste  
 declaring the necessitie of this Sacramente to  
 thatteynyng of euerlasting lyfe, sayd: that except  
 we did eate his flethe and drynke his bloude we  
 shoulde

Aug. con-  
 tra aduers.  
 legis, lib. ii.  
 cap. ix.

Ioan. vi.

The .viii. sermon.

Theophi.  
lactus in  
Mark, cap.  
xiii. & in  
Math, cap.  
xxvi.

shoulde not haue lyfe in vs : therfore hath he by  
his goodly wisdom inuēted this way to geue vs  
his flesh to eate, & his bloud to drinke, and yet our  
nature should not abhorre the eating and dryn-  
king of it, but comfortablie and obediently re-  
ceiue it. For he geueth it in such nutrimentes of  
bread and wine as we be dayly accustomed to be  
fed withal, and so condescending to our infirmi-  
tie lest we should abhorre the sight of his flesh &  
bloud in theyr owne lykenesse, he reseruethe the  
outwarde formes of the breade and wyne, but  
theyr substaunces he chaungeth into his fleshe &  
bloude. Besyde dyuers other comodities that  
come to vs thereby, as that our faythe is moze  
exercysed in beleuing, that to bee there present,  
whiche we see not with our cozpozall eyes, and  
the ppozetie of the sacramēt is retayned, which  
is to teache vs by the composition and nature of  
the outward element, what the holy ghost wo-  
keth inwardly in the soule of hym that woorthy-  
ly receiueth it, whiche is the vnitte and perfyte  
contunction of Chyistes mysticall body. And also  
the holy Sacrament it self is kept and cōserued  
in his due honour which otherwise should be cō-  
temned & despised of the paganes and infidels,  
if they perceiued how we chryste mē did eate the  
flesh & drinke the blod of Chyist our lord god. For  
these causes he hath ordeined it, to be mynistred  
in the formes of bread and wine. And although  
our sautoz Chyist when he dyd first institute this  
sacramēt in his supper, did minister it to his A-  
postles whō he than made priestes, vnder bothe  
the

Aug. ad  
fratres, ser.  
xxviii.

the kinds of bread & wine, to thintent his death  
 and passio might be declared & remembred there-  
 by, where his bloude was seporate from his bo-  
 dy, as the bread was seperately consecrate from  
 the chalice, which maner is yet continually obser-  
 ued in the sacrifice of the Church, whiche is the  
 Masse: yet for diuers weyghty consideratiōs as  
 wel concerning the honoz of the sacrament and  
 the auoyding of the effusion of Chrystes bloude  
 which might chaunce, as for the moze comodious  
 administration of the Sacrament to the people  
 the holy church hath bled euen from the tyme of  
 Christ him self and his apostles, to minister this  
 sacrament vnder the fourme of bread only, both  
 to lay men & womē, and also to priestes, sauing  
 when they do consecrate and mynister to them  
 selues with their owne hands, in which doing it  
 hath the example of Chryste, who the day of hys  
 resurrection ministred this sacrament to two of  
 his disciples in the Castell of Emaus vnder one  
 kinde alone, and also the people be defrauded of  
 no part of Chrystes body & bloud noz of no effect  
 or grace that commeth by the worthy receiuing  
 therof, for it is most certain that the holle body  
 & blod of Chryst is as truly conteyned vnder the  
 one kinde of breade, as vnder both the kindes of  
 bread & wine, seing that Chrystes liuing body cā  
 not be without his blod, noz his lively blod with-  
 out his body. And it is also most certainly true  
 if the outward element of bread be deuided into  
 smal parts, ther is þ holl body of Chryst cōteined  
 in euery part as it was in the holle elemēt befoze

Aug. de  
 consens. e-  
 uang. li. iiii  
 cap. xxv.  
 Theophi-  
 lactus in  
 Luc. cap.  
 xxiii.  
 Cōsiliū  
 gene. Cō-  
 stan. Sess.  
 xiii.  
 Eusebius.  
 Eusebius  
 orat. de  
 corpor. &  
 sang.

The viii sermon.

Cypria.  
Ser. de Ce  
na.

it was deuided, euen as the soule of man is but one and holle in the holle body, and is lyke wyse one and holle in euery parte of the body, and also as a glasse when it is bzoken into peces, the holle ymage of a mans face appeareth in euery parte seuerally, which befoze in the holle glasse appeared but one: euen so the hole body and hole bloud of Chzist is geuen vnder euery parte of the outward formes, equall poztion is geuen to euery one, it is hole deliuered, it is distribute to many and not dismembzed, it is incorpozate to the receiuers, and suffereth no iniurie, it is receiued & not included, it dwelleth with weake persons, & is not made weake, & is muche delited with the pure faith & cleane minde of him that receiueth. For these most weighty & godly considerations when the Sacrament is ministred to other than to him selfe that consecrateth it, it is deliuered vnder the forme of breade onely, and the chalyce is not consecrate, nor yet deliuered as any parte of the sacrament, but for the moze commodious receyuyng of the other parte wherein was conteyned the body & bloude of our sauour Chzist. Therfoze seyng that the doctrine of Transubstantiation is (as I haue shewed) a trueth necessarily deduced of Chzistes manifeste woordes, sayinge: This is my body, declaring the singular and onely substance of that hee gaue to theym to eate, to bee his bodye, and so not breade, seyng the vniuersall Church of Chziste hath determyned this to bee Gods trueth, and for final endynge of all controuersyes, that all  
men

men myght speake one thyng, and be of one tong  
 hathe ordered it to bee spoken of and vttered in  
 this terme of Transubstantiation, and seynge  
 the testimonies of aunciente doctours to bee all  
 agreable in this poynt, that the bzeade is chaun-  
 ged into the bodye of Christ, whereby appeareth  
 the consent of the vniuersall church, whiche is  
 the pyller and vpholder of all trueth: for that  
 cause let every man that loueth the trueth, and  
 the saluation of his soule stedfastly kepe hym  
 selfe in the beliefe of this trueth, & so to be a me-  
 ber of Christes catholyke Church, without the  
 whiche there is no saluation, and lette hym not  
 ioyne hym selfe to any faction of men out of the  
 catholyke Church of Christe, that for syn-  
 gularitie or gayne of the worlde trouble the peace  
 of the Church, and styre vp the ashes of olde  
 heresyes, whiche by the greatest authoritie that  
 euer Christe left in his Church, that is to say,  
 by the iudgement of the successour of saint Pe-  
 ter in the chayre of Christe, and of the Bishops  
 and pastours of Christes flocke called from all  
 the partes of the worlde in a generall counsell,  
 haue bene discussed befoze this tyme and fullye  
 determined. Let vs not shew so much dyschono-  
 to our most certeyne and heauenly religion, as  
 to thynke that it may be variable after the wyl-  
 ful and furious appetite of a few men, whiche is  
 one and vniforme, and so hath been fro Christes  
 tyme tyll this day, being by gods holy spirite the  
 scholemaister of his holy church inspired, reue-  
 led, multiplied, ordered, continued, and so stable.

Shew

The .viii. sermon.

Shed that hell gates, that is to saye, tyrannye,  
schismes, and heresy, shal neuer preuaile against  
it. He that by vnitie of fayth in doctryne, and by  
the peace of charitie in good lyuynge kepeth hym  
selfe within the fold of gods catholyke Church,  
as a lyuely member of the same, may be sure of  
the protection of gods holy spirite, in grace,  
and be in good hope to attaine the glozy  
of God in the kyngedome of heauen  
by the merites of Chyist, to whom  
with the father and the holye  
ghoste, be honoure, and  
praise, worlde  
without ende.  
. Amen.



**O**f the effectes of Christes body  
and bloude in the worthye  
receiuer. Ser. ix.



**H**owe much (good people) are  
we bounde to loue our Lord Bernardus  
Iesus Chryste, that lyke a in cantica,  
good shepeherde hathe geuen ser. xxxi. l.  
hys soule for vs hys sheepe,  
and his fleſhe to be our meate,  
& hys bloude to be our drinke,

and ſo is he both our redemer, and redemption,  
our feder, & our dayly foode. Greater loue can no Ioan. xv.  
man ſhew, than this which Chriſt our Lord hath  
ſhewed to vs, but if we would conſider for what  
cauſe & purpoſe he fedeth vs with his fleſhe and  
bloude, and what wonderfull graces and effectes  
he woorketh in vs bothe in bodye and ſoule  
by thoſe heauenlye meates, our loue towardes  
hym ſhoulde bee a greate deale moze increased,  
and oure deſyre ſhoulde bee moze inflamed to  
fylle our hungrye ſoules with ſo profytable and  
precious meates. In whiche matter I intende  
God wyllynge to labour at this tyme, and to  
make but a ſhorthe recyptall of certayne benefytes  
whiche the worthye receyvinge of this mooſte  
blessed Sacrament woorketh, firſt in our ſoules,  
and than in our bodyes: for to ſpeake perfitly at  
length of it, and as the worthynes and dygnitie  
of the matter requireth, woulde aſke a greate  
proceſſe and a longe tyme, whiche I verely  
hope

The .ix. sermon.

Theophi-  
lact us in  
ioā. ca. xix

Aug. in  
Ioan tract.  
xxvi. xxvii  
Bernardus  
serm. in ce-  
na domini

Aug. de  
verbis do-  
mini. Ser.  
xxviii,

hope your good affection in perceyvinge the  
trueth and in folowynge the same in your lyues  
wyl supplye. First of all, this holy Sacrament  
is ordeyned and geuen to man to nouryſhe hym  
to eternall lyfe. For when our Sauour Chyſte  
was dead vpon the croſſe, and his ſide was per-  
ced with a ſpeare, there came forth of it water  
and bloude, where vpon he founted and buyl-  
ded his ſpouſe the church: For by the water he  
geueth to vs oure beyng, becauſe by it wee are  
brought to be Chyſten menne, and by the bloud  
he geueth to vs our lyfe, becauſe by it wee are  
nouryſhed and fedde, and preſerued to continue  
chyſten men. For by eatyng of hym whiche is e-  
ternall lyfe, we are ſure that he geueth to vs the  
ſame thyng that he is hym ſelfe, whiche is lyfe,  
whiche of our ſelues we hadde not before. It is  
not geuen to repayre the ruyne and decayes of  
this tempoꝛall lyfe, whiche lyke a vapour con-  
tinueth but a whyle, but to repayre the decay of  
our ſpirituall lyfe in Chyſte, and to geue vnto  
our ſoules eternall lyfe, and to byng vs thither  
agayne from whence we toke our begynnynge.  
Thys decaye of our ſpirituall lyfe is ſuſteyned  
by conſenting to ſynne, and lyke as he that hath  
a wounde wyl ſeke for a medecine, euen ſo whē  
we are in ſinne, we may haue this heavenly and  
honoꝛable Sacrament for a medecine. I meane  
not of him that lyeth deade in his ſoule by deade-  
ly ſinne, for as no man geueth cozpozall meate  
to hym that is deade in bodye: ſo this ſpirituall  
meate of Chyſtes body and bloude may not bee  
geuen

geuen to hym that is spirituallye deade in hys soule by deadly sinne, for than he receiueth it vnwozthely to his further iudgement and condemnation, being gilty as Judas was of the bodye and bloode of Chyist. i. Cor. x.

Wherefoze if the wounde of synne be so great Aug. ad Ia that this sacrament can not then be woꝛthely receyued, let him then go to penaunce, and by that medicine procure himself to be restozed to lyfe againe. For no doubt of it he receyueþ thys blessed sacrament vnwoꝛthely, that receyueþ it at that time when he shoulde doo penaunce. But if his synnes be but venial, and suche as thys mortal and frayle lyfe can not be passed ouer wythout them, then let hym not forbear the holsome medicine of this sacrament, whiche is profitable to the life and health of the holl man, beyng both a medicine to heale infirmities, and a sacrifice to purge iniquities. And because a man dothe daily offende, and so decayeth in hys spirituall lyfe: therfore ought he often to receiue this spiritual medicine, which is called our daylye breade, and thereby to recouer that health and strengthe he had lost befoze. For as Adam and Eue contrarie to Gods commaundement by eating of the fruit of the tree which was forbidden the, were made mortal and subiect to deathe, both of bodye and soule: euen so euerye Chyristen man and woman accoꝛdyng to Chyistes commaundement by the woꝛthy eatyng of the bodie and bloud of Chyist, who is the true vine and the tree of life, is made immortal, and hath a pledge of eternall lyfe,

G. i.

both

nuar. epist. cxviii.

Cypri. ser. de cena. Ambro. de sacra. lib. iiii. cap. vi.

Sedul. h. t. carm. paschal.

Theophi. both of body and soule. And if god preserued the  
in Ioā. cap tempozall lyfe of the people of Israel forty yeres  
vi. in wildernes without any bread of sowerne cozne,  
but with Hanna that came from aboue: howe  
much moze wyll God preserue our spiritual lyfe  
in this worlde with the heauenlye breade of hys  
own flesh which was made of the blessed virgins  
pure substance without the seede of mā: For this  
meate is the strength of our soule, the sinewes of  
our minde, the knot of our truste, the foundation  
of our hope, our health, our light, oure lyfe, if we  
depart out of this life armed with the strengthe  
of this meate, we shall ascende to the heauenlye  
palace of God with great trust and boldnes, and  
as it were apparelled with a cote of golde.

Chryso. in The figure of this meate which was the blood  
of the paschall lambe by the vertue of this blood  
Joan. hom. which it figured, did purge the synne of the peo-  
xlv. ple and saued them from the sword of the angel,  
and if the figure hath such strength, and was so  
soueraigne medicine agaynst deathe, what shall  
we think of the truth, which is the health of our  
soules, whereby our soules be washed, they be as-  
doured, they be kindled, they are made clearer  
then the fyre, and bryghter than golde. For as a  
man bieth his seruant with gold, and also anour-  
neth him wyth golde lyke wyse: so Christe hath  
bought vs with his pzeious blood, and dothe a-  
nourne vs and appatelleth vs wyth the same  
Chrysoft. blood, which is not now sprinkled vpon vs out-  
hom. xvi. wardly, and washed away againe as the blood  
ad Hebre. of the sacrifices of the old testament was, but it  
entrecth

enfreth into our soules, and maketh them spiri-  
 tually clene and strong, and worketh in them an  
 unspeakable beutie, so that this heauenlye foode Bernardus  
 is a protection and safegarde for vs in al the pil- ser. de cena  
 grimage of this life, and a safe conduite for oure domini,  
 free passage out of thys wycked worlde, and a  
 strong vitale, making vs able to endure the pain  
 ful tozney to the kingdome of heauen. And moze  
 ouer the woorthy receyuer is inwardly lyghtned  
 and sanctified, for as they did crucifie hym, and  
 put him to death, toere darkned and blynded by  
 him, so we that woorthely receiue him be lightned  
 and oure eyes be opened to knowe hym. For the  
 flethe of Chyriste to that effect hath the matueplous  
 and unspeakable vertue, as appeared in his two  
 disciples that knewe hym in the breaking of the  
 heauenly bzeade. And thys vertue hath Chyristes  
 body, not in that it is a creature of God, and the  
 bode of man, but in that it is the bode of God  
 vnited to the Godhead of Chyrist in vnitie of per-  
 sone, and beyng sanctified it selfe by the vertue  
 of Chyristes diuinitie toyned to it, it is able there  
 by to woozke sanctification in them that wooz-  
 thely receyue it, being made by the mystical prai-  
 er a body, not onely holy and sanctified in it self,  
 but also sanctifyeng them that receyue it wyth  
 a pure mynde. And as by dzyngyng of comon  
 wyne a mang mynde is refrethed, and hys hea-  
 dynges dzyuen awaye: so by the eating and dzy-  
 king of Chyristes bode and bloud in the Sacra-  
 ment, the remembzaunce of the olde man, and  
 the heaupnes that for his woorldy conuersation  
 G.ii. and

Damasce,  
 histo. duos  
 rum milit.  
 August. in  
 Ps. xxxiii.  
 I theophi.  
 in Luke.

xxiii.  
 Cyrillus in  
 Ioan. lib. xl  
 cap. xxii.

Theophi.  
 Alex. lib.

paschal. i.  
 Origenes  
 contr. cellu  
 lib. viii.

Cypri. lib.  
 ii. epist. iiii.

The, ix, sermon.

Ambro. in and sinful lyfe greued a mans hart, is put away,  
Psa, cxviii. and his godlye affection is made drunken wpyth  
scr, xv. spirituall wysdome and the knowledge of God,  
and is indued with gladnes for the remission of  
his sinnes, and is no moze cōbzed with the cares  
of the world, noz the feare of death.

Thus haue I declared vnto you certein godly  
effectes, whiche this heauenlye meate of Chry-  
stes body and bloud woorketh inwardlye in the  
soule of the worthy receyuer, which effectes and  
a great manye mo bee set forth at large in the  
bookes of the holy fathers of the catholik church,  
and as I haue shortlye touched those that per-  
teine to the soule, so shall I God wyllynge wpyth  
like shortnes touche those that God woorketh by  
the worthy receyuing of this Sacrament in the  
bodye of man. For as the spirituall diseale and  
death of a man is in the soule, the occasion wher-  
of cometh by the corrupt affection of the flesh:  
so this spirituall medicine of Chrystes body and  
bloud in the sacrament woorketh his effectes, not  
onely in the soule of man, but also in the bodye of  
man by healyng it, by defendynge, sanctifyng,  
strengthening, and reducing it to immortallitye.

Cypri, ser.  
de cena,

First, seying that we mortall and synfull men  
be fleshe and bloude, we can not be reformed in  
the corrupt and weake nature of our bodies and  
soules, noz come againe to the likenes and simi-  
litude of God in puritie and life, except a conue-  
nient plaister be laid to our old diseale, and in the  
healing of oure desperate infirmitie, one contra-  
rye be remouged by an other, and lyke thynges be  
applied

applied and made agree vnto lyke, as Chyristes  
 lyuely and sanctyfyed bodye to our mortall and  
 synnefull flethe, which thing is done in the recei- *ibidem.*  
 uing of this moste blessed Sacrament where the  
 vertue of so great and holsome a medicine dothe  
 perse al partes both of body and soule, and dothe  
 renew and make holle what soeuer sycknesse the  
 cozturption of old noughty liuing had befoze cau-  
 sed and engendzed in the flethe oz in the spirite.  
 For the body of Chyrist our lozd receyued into vs  
 by the mystical benediction ( whiche is the sacra-  
 ment ) and remayning in vs, dylueth awaye not  
 onely death, but also al sickenes, and the popson  
 that was bzought in by original sinne, and it pa-  
 cifieth and kepeth vnder the raging law of oure  
 members, it strengthneth deuotion, it quenctheth  
 the froward and sinfull affectiōs of the minde,  
 and those smal synnes we be in, it regardeth not,  
 but healeth the sycke, restozeth the bzused, and  
 from falling it listeth vs vp.

Cirillus in  
 1oā. lib. iiii.  
 cap. xvii.

In baptisme we were washed from all synne, Bernardus  
 and the wryting of our dampnation was cancel- *serm. de ce*  
 led, and grace was geuen vnto vs, that the con- *na domini;*  
 cupiscence and carnall desyre of our flesh shoulde  
 not hurt vs, if we abstain from consenting to it,  
 and so the cozturpte and putrified matter of oure  
 old soze was remoued and take away. But who  
 is able to ouercome the vyolent motions of hys  
 flesh, and to quench the heat and yth of suche a  
 soze: surely no man of his own strength, but we  
 maye be bold, for grace helpeth vs, wherewith  
 we be indued by receyuing Chyristes blessed body



The. ix. sermon.

and bloud in this Sacrament, which hath in vs two effectes, the one to take away our smal sing that we fele them not, the other to take away or refrayne our consent from great and mortall sing that we doo them not. So that if any of you all do fele and percesue in him selfe, not so great motions, or so violent prouocations to anger, to enuie, to lecherie, or to other vices, or not so often times as he did befoze: let hym geue most humble and hye thanks to the body and blood of our lord, for the vertue of the sacrament doth worke in hym, and he maye be glad that the rotten soze and old disease of hys sensuall concupiscence, is better amended and well nygh brought to helth, and that the commotion and rebellion of his so dayne passions and carnall affections be so well ceased and pacified.

Nazianze.  
in Iulianu.  
orat. ii.

Euthimius  
in Math.  
cap. xliiii.

Furthermoze besyde the healing of our sinfull flesh, it sanctifieth and strengthneth it in vertue and godly liuing, for like as material bread doth comfort and make strong a mans body: euen so the bread of life that came from heauen, which is Christes body one person with the godhed, doth lyke wyse make strong our bodyes in grace, and moze then that, it sanctifieth bothe body & soule. And like as wine maketh glad a mans hart, euen so the bloode of Christ dothe fulfill a mans hart with spiritual gladnes, and beside that is made a great stay and a sure defence for it, whiche to a godly man, is as it were a shield against his enemye, and therefore in all daungerous and perilous times, in remembraunce of Christes passion, by which

Arnobius  
in psal. xc.  
Ambro. in  
i. Cor. xi.

by which all grace and strength was purchased  
 for vs, we receiue Chyistes bodye and bloude for  
 the defence and p̄seruation of our bodyes and  
 soules, whereby the power of the deuill is resisted  
 and his fiery dartes of tentations be d̄iue away.  
 So the church of Chyiste bleth to doo wyth her  
 faithful soldiours, in al persecutions either of fu-  
 rious tirantes, or deceitful heretikes, for when it  
 prouoketh and exhorteeth them to fyght agaynst  
 theyr enemies, it doth not leaue them naked and  
 vnarmed, but doth harnes and defend them, with  
 the protection of Chyistes bodye and blood. For  
 seing this sacramēt is ordeined for this purpose  
 to be a defence to the receyuers, therfore it ar-  
 meth al them with the harnes and shielde of our  
 Lordes meate, whō it would haue to be safe frō  
 the hurt of theyr enemyes. For after a man hath  
 receyued woorthely the heauenlye meate of our  
 Lordes body and blood, the deuill forsaketh hym  
 and slieth away swifter then the winde, and dare  
 not appzoch nere. When the angel that destroyed  
 the first begotten in Egypt, saw the dooze postes  
 spzynkled with the blood of the pascuali Lambe,  
 he passed by and durst not enter in to kyll. Howe  
 much moze wyl the wicked angel the deuill runne  
 away when he shal see, not the blood of the figu-  
 ratīue lambe spzynkled vpon the postes, but the  
 body and blood of the true lambe of God in the  
 mouth of a Chyisten mā. If the angel gaue place  
 to the shadow or fygure, howe muche moze wyl  
 the enemye be afrayde when he seeth the truthe.  
 When he shal see the house of the soule occupied

Ignā. epist.  
 ad Ephesi.  
 Cypri. lib.  
 i. epist. ii.

Chrys. ho.  
 ad neopht.

Exod. xii.

Ambro. in  
 Psal. cxviii  
 serm. viii.

The. ix. sermon,

with the brightnes of Chzistes heauenly presēce  
and al entraunce for his temptatiōs shut away?

Thus are we made stronge againste our ene-  
mies, by the vertue of this heauenly foode, wher

Hieron. in by also our bodie being purified and refreshed,  
cap. v. ad be set at libertie, and doth freely folowe the soule  
Ephesios. and the motions of our spirite, beyng deliuered

from the heauye burden and weakenes whych  
our carnall natiuitie did cause, and finallie, they

Iren. li. iiii. be made no moze corruptible, hauing thys hea-  
ca. xxxiiii. uenlye meate for theyr hope and pledge of theyr

Nicenum resurrection to life euerlasting, whereby they be  
concilium p̄serued and p̄pared to the attēnyng of the

Athana. de same life. For how can our flesh come to corrup-  
p̄ctō in spi tion and p̄ryth for euermoze, and not receyue e-

ritū sanctū ternal lyfe, which is fed with the body and blood  
Iren. li. iiii. of our Lord, as our sauour himselte taught vs,

ca. xxxiiii. sayinge: He that eateth my fleshe, and drynketh  
Ioan. vi. my blood, hath life euerlasting, and I shall rayse him

Cirillus in vp at the last day, that is to say, my body whych  
Ioā. lib. iiii. is eaten, being the body of life, shall rayse by thys

cap. xv. & body to eternall life in the last day. For the verte  
li. x. ca. xiiii. cause of our life is, that we haue Chziste by thys

Hillari. de flesh remayning and abiding in our flesh. And  
trini. li. viii. it were not possible for this corruptible nature of

Cirillus in our flesh, being subiect to corruption, and deathe  
Ioan. lib. x. to be brought to incorruption and immortallitie

cap. xiiii. & in the kingdome of heauen, except an immortall  
lib. xi. cap. nature, such as is the body of Chziste beyng God

xxvii. and eternall life it selfe, were ioyned to it after  
the waye of meate, by participation whereof it

myght be deliuered from the possession of death  
and

and corruption, and he indued with the property of Christes body, whych is eternall lyfe. For as Christ reduceth our soules to life eternall by geuyng to them his holy spirit in the Sacrament of Baptisme, euen so he reduceth our bodyes to life eternal, by geuyng to thē his lyuing and immortall body to eate in the sacrament of the Aaltar. And this is the ordmary way of Gods woꝝking in vs, although he be not alwates bounden to his sacramentes, but that he saueth men sometimes of his absolute power befoze Baptisme, and raiseth some to lyfe eternall withoute this Sacrament, such as for lack of age can not proue them selues, or departe in the sayth of Christ without contempt or refusal of the said sacrament, when by some violence or other impediment they were letted to receyue it in deede.

Cirillus in  
Ioā, lib. iiii.  
cap, xiii,

These bee ( good people ) some of the effectes whych Christ woꝝketh by thys Sacrament in mans body, which in very deede be merueilous, but aboue all other thys is the greatest that he maketh vs all that woꝝthely receyue hym to be one body with hym, indued with his holy spirit, whereby the perfite influence of his grace being oure heade is deriued and deduced vnto vs that be members of hys bodye, fleshe of his flesh, and bones of his bones. For as l. Paul saith, we that be many, are made one breade, one body, because i. Cor, x. all we do receyue and eate of one breade, whych is the natural body of Christe, the breade of lyfe that came from heauen, whych he promysed to geue to vs al, as he gaue it to deathe for vs all.

Ioā, vii.

The, ix, sermon:

Cyrrillus de In nature we be all diuers persons, and haue  
 trinit. lib. i. sondry and diuers substances, but because we be  
 all fed wpth one singulare substance of Chyistes  
 flesh whych can not be diuided into partes, and  
 also are sealed with one holy spirit, that likewise  
 can not be diuided, therefoze these singular thin-  
 ges vndiuysiblye recepued into oure bodyes and  
 soules, drawe vs to theyr vnitie and make al vs  
 one body mysticall with Chyiste. Which vnitie is  
 Hilari. de to be called true and natural vnitie, and not one-  
 trini. li. viii ly in wyll and affection by saythe and charitie,  
 where (accozdyng to Chyistes prayer immedi-  
 Ioan. xvii. ately after hys last supper) he is in the father by  
 the nature of his diuinitie, and we in hym by hys  
 cozpozall natyualtie, and he in vs by the Sacra-  
 ment of his flethe and bloud, and so by Chyist is  
 Cyrrillus in made a perfite vnitie. Like as when two wares  
 Ioan. lib. x be melted at the fyze, one holle thinge is made of  
 cap. xiii. & them both: euen so by the communion and recey-  
 lib. iiii. cap uinge of Chyistes bodye and bloude into ours, he  
 xvii. is in vs and we in him, and so by recepyngge the  
 Leo epist. vertue of this heauenlie meate, we are incorpo-  
 x. ad clerū rate into his flethe, that for our saluation was  
 Constant. made our flethe.

Therefoze (good people) consyderynge these  
 glorious and wonderfull graces and effectes  
 whych by thys holy sacrament he worketh both  
 in our soules and bodies, let vs not defraud our  
 selues of them, neither by to long absteyning fro  
 Cypria. de it, noz yet by the vnworthye recepyng of it, but  
 ora. doica. as his exceedyng loue towards vs moued hym  
 to geue it to vs, so let it and the benefites we re-  
 cepe

serue by it increase oure loue towardes him, and  
as he that geueth hys lyfe for vs, and hys flethe  
to vs, wyll denye vs nothyng that maye doo vs  
good: so let vs serue hym with harte and wyll,  
and omitt nothyng that may please hym, so shall  
we finally inioye the speciall fruite of thys moste  
blessed Sacrament in the kyngdome of GOD,  
wherof is incorruption and immortallitie of body  
and soule by hys grace and free gyfte, to  
whom wyth the father and the  
holy ghost be all honour,  
glorie and prayse for  
euermore. Amen.

men.

(.)

**A**n exhortation for the worthye  
receyuing of the holpe Sacra-  
ment. Sermon. x.



Chrysost.  
in Mat. ho.  
lxxxiii.

**B**eing sufficiently and most ma-  
nifestly taught (good people)  
by the mouthe of our Sauour  
Christ, that in this moste holpe  
sacrament hee geueth vnto vs  
hys bodye and his bloude, that  
was slayne and shed vpon the  
crosse for the life of the world: Let vs saythful-  
ly beleue God by hys woord, and not repugne a-  
gainst him, although it seme not so to our senses  
and our carnall thoughtes, for hys misteries ex-  
ceede our reason, wherein we ought to consyder  
not what oure eyes sheweth vs, but what hys  
woorde teacheth vs. For our eyes may easely de-  
ceyue vs, but hys woord can not deceyue vs, who  
in sensible thynges geueth vs heauenlye and in-  
telligible thynges which our senses can not iudge  
and discerne, but geueth place to our faith direc-  
ted by Gods woorde to the knowledging of this  
infallible truth.

Therefore it is nowe oure partes to prepare  
and make cleane our bodyes and soules from all  
fylth of the flesh or spirite, that we may receyue  
thys heauenlye meate woordthelpe, considerynge  
the manyfolde graces that come by it, and the e-  
ternal dampnation that hangeth ouer their hea-  
des, that in woordthelpe presume to receyue it.  
Remember howe euerye man is displeased and  
angry



angry w<sup>th</sup> the traytour Judas, and them that  
 crucified oure Sauour Chyste, and so beware  
 that you be not likewise gyltie of the bodye and  
 bloud of Chyste. They mo<sup>st</sup>e cruell<sup>y</sup>e shedde hys  
 bloude, but he that vnwo<sup>o</sup>rthely receyueth hym  
 w<sup>th</sup> a soule and synfull conscience, spitefullye  
 treadeth his p<sup>re</sup>cious bloud vnder his feete. No  
 filth oz myze is so vnwo<sup>o</sup>rthye his pure and hea-  
 uenly bodye, as is the bodye oz soule of man de-  
 filed w<sup>th</sup> moztall synne. And as the thing wee  
 come vnto is mo<sup>st</sup> honozable, so the wo<sup>o</sup>rthy re-  
 ceyu<sup>ing</sup> of it, is mo<sup>st</sup>e profitable. But if a man  
 come vnto it with a gilty and noughty cōscience,  
 it encrease<sup>th</sup> hys faulte and dampnation, for he  
 that eateth and d<sup>ri</sup>nketh the body and bloude of  
 oure Lord vnwo<sup>o</sup>rthely, eateth & d<sup>ri</sup>nketh iudge-  
 ment and dampnation to hymselfe. For as they  
 that do defile the kings purple robe, are wo<sup>o</sup>rthy  
 to be punished as wel as they that cut oz rent it,  
 euen so it is no maruel if they that receyue Ch<sup>ri</sup>st  
 es bodye with an vncleane conscience, do suffer  
 the same punishment that they doo which dydde  
 nayle him to the crosse. Se how terrible a payne  
 S. Paul th<sup>re</sup>atneth to the vnwo<sup>o</sup>rthy receyuer,  
 saying: A man that transgresseth the law of Moy,  
 ses being conuict by two or thre winesses, suffreth  
 death: how much moze and greater punishment  
 deserueth he to suffer, that treadeth vnder foote  
 Gods sonne, & with no reuerence regardeth the  
 bloud of his testament, by which he was sanctified,  
 but taketh it as comon meate, and doth iniu-  
 rie to the spirit of grace, and in that he betrayeth  
 and

Hebre. x.

Theophi.

ad Hebre.

cap. x.

Chryso. in

Ioan. hom.

xlv.

i. Cor. xli.

Hebre. xj.

Beda in

Mark. lib.

iii ca. xlii.

The .x. sermon.

Bernardus  
ser. in cena

August. in  
Psa. c. lii.

Chrys. ho.  
de proditi  
one Iude.

Cypri. ser.  
de cena.

Chrys. ho.  
de prodit  
Iude.

and deliuereſt Chriſt as Judas did, not now to  
the ſynfull Jewes, but to his own ſynfull mem-  
bers, wherewith he preſumeith to diſhonour ſo in-  
eſtimable a ſacrament. **S.** Peter and Judas at  
one table, in one ſupper, did both eate of one con-  
ſecrate breade whyche was Chriſtes bodye, but  
Peter receiued by it life, Judas death: to Peter  
it was an increaſe of goodnes, to Judas it was  
a teſtimonye of hys noughtynelle: Peter beyng  
good and clene, toke it for hys ſaluation, Judas  
beyng a traytour and vnckleane, tooke it to hys  
dampnation. The thyng that was geuen was  
not euil, but a good thing was noughtely recey-  
ued of an euil man to his dampnation. For after  
the receipt of our Lordes body, the deuil entered  
into Judas, not that the deuil did deſpiſe or con-  
temne our Lordes body, but the impudent wy-  
kednes of Judas made entrepye for the deuill to  
dwell there, wherby we be taught that the deuil  
lyeth in wayte and preuayleth ouer theym that  
vſe theſe ſecret miſteries with a corrupt mynde.  
So that Judas as ſone as he with hys trayte-  
rous mynde touched the heauenly foode, and the  
ſanctified bread entred into hys curſed mouthe,  
hys myſcheuous mynde not able to beare the  
ſtrength of ſo great a Sacrament, was blowen  
forth like chaſſe out of a barne, and ſo headlings  
hee ranne to hys treaſon and money, and ſo to  
deſperation and hangynge. Marke the greate  
mercy of oure Sauoure Chriſte, and the mad-  
nelle of Judas, for Judas bargained for thyrty  
pence to ſell his maſter, and Chriſt did miniſter  
to hym

to hym the same bloude whych he solde, to thyn-  
tent he shoulde haue had remission of synnes, if  
he woulde haue forsaken his wickednes. O cru-  
ell hart of thys traytoure, wyth what eyes coulde  
he looke vpon hym, whom he had in hys mouthe  
to eate, beyng bothe at once to Chyste a murder-  
rer and a gyst, sell yng his maister for a litle mo-  
ney, and loosynge God and hymselfe for euer  
more. Euen so at thys day, there be in the church Bernar, ser  
of God good men, as Saynte Peter was, and in cena,  
noughtye men as Judas was. The good re-  
ceiue the blessed Sacrament to theyr saluation,  
the euill men beyng lyke dogges and swyne, to  
theyr dampnation. They be dogges that vnre-  
uerentlie come vnto it, and therefore they depart  
in Gods hye dyspleasure. For they that lyue af-  
ter the fleshe, and bee fettered in the cheynes of  
synne and vyce, they receiue wyth Judas the  
traytoure popson, and runne to the halter of spi-  
rituall hangyng in hell, beyng condemned bothe  
for theyr other manyfolde synnes, and also for  
the contempt of Chyistes moste precious bodye,  
whych in verie deede they receiue, but in sub-  
staunce onelye, and not in any profitable or hol-  
some effecte. Osa the Priest in the olde Testa- ii. Reg. v.  
ment, put to hys hande to the Arke of God to Eucher. in  
staie it when it was lyke to fall of the carte, and lib. ii. Reg.  
God being displeased for his rash enterprise dyd cap. vi.  
 Smyte hym by and by with sodaine death. Where  
we maye euidentlye see and vnderstande howe  
much hee offendeth that rashlye wyth a gyltye  
conscience commeth to the bodye of oure Lorde,  
wher

The, x, sermon:

when the deuout priest was punished w<sup>th</sup> death,  
that w<sup>th</sup> lesse reuerence then he ought to haue  
done, did touch the Arke, which was but the fy-  
gure of our Lordes bodye. In the olde lawe it is  
said, that if a man do eate of the sanctified meate  
of the sacrifice by ignoraunce, his synne and in-  
quitie shalbe imputed vnto him, for which cause  
S. Paul doth warne vs to come vnto this most  
holy sacrifice of the new testament, w<sup>th</sup> much  
caution and warenes, least we take it to our dā-  
nation. For if ignoraunce in the old lawe be con-  
demned, how muche is a giltpe conscience in the  
gospel condemned: Looke howe muche Chyste  
himself passeth and excelleth the materiall tem-  
ple of God whyche Salomon buylded: euen so  
much more greuous and terrible is it to receyue  
Chyestes body in deadly sinne, then to eate rash-  
ly of the sacrifices of the old lawe. Therefore let  
no false and couetous man as Judas: let no mā  
that vseth simony or vsury as Simon Magus:  
let no mā bearing a malicious hart to his neigh-  
bour as kyng Herode, come to this boord of our  
sauour Chyist, this sacrifice is spirituall meate.  
For lyke as common meate when it syndeth a  
mannes stomake full of euyl humours, it dothe  
hym no good, but great hurt: euen so thys hea-  
uenly and spirituall meate, if it synde a mannys  
hart full of inquitie, it maketh hym worse, not  
for anye faulte of the meate, but by the faulte of  
the receyuer. If he be woorthy punishment that  
kysseth the kynges hande w<sup>th</sup> a foule mouthe,  
what payne is he woorthy that kisseth the mouth  
of

Leut. xxii.  
Hierc. ad-  
uersus Pe-  
lag. lib. i.

Basilius de  
baptis. ser.  
ii. cap. iii.

Chrys. ho.  
de prodit-  
ludg.

Chrys. ad  
Ephesios.  
ser. iii.

of the kynge of heauen with a synkynge soule:  
 And lesse men shoulde thinke that these were but  
 bayne thyratninges of Saynt Paul and other Ambros.  
 holpe men, and that God woulde not enter in to in episto l.  
 iudgement with them that so villanouslye and Cor. xi.  
 contemptuouslye abuse Chrystes bodey: Saint  
 Paule dothe further shewe as it were an image  
 of Gods iudgement to come agaynste suche vn-  
 worthy receyuers declaringe how that for that  
 same heynous faulte many nowe in this worlde  
 are punished with sicknesse, with infirmityes,  
 wyth mischaunces, wyth great aduersitye, and  
 also with sodayne death of the body, to thintent  
 that the multitude shoulde be affrayd and learne  
 by the example of a few, knowyng that god will  
 not leaue the contempt of his body unpunished,  
 and although manye escape free here, yet they  
 may be sure to be moze extremely handled there,  
 bothe for abusinge Chrystes bodey, and also for  
 contempning the example of other. And these Origenes  
 plagues of sicknesse and deathe chaunce to ma- in psalm.  
 ny, because they will not iudge them selues, nor xxxvii.  
 will not vnderstande what it is to communy-  
 cate wyth the Church and to come to so hye and  
 so heauenlye Sacramentes, and so they suffer  
 that whiche men that bee in a feuer bee wonte  
 to suffer, when they kyl them selues by presu-  
 ming to eate of holle mens meate. And also these  
 plagues chaunce because they wyll not iudge  
 Chrystes body, that is to saye, they will not dis- Aug. in  
 cerne and consider the greatnes and maiestye of loa tract.  
 this present mysterye, but negligentlye and con- xxvi. lxii,  
 temptuouslye

The .x. Sermon.

temptuously take Chrystes bodye as other com-  
mon meate. For if they dyd consider & esteeme of  
what excellency & maiestie he were that is present  
there before them, and geuen them to eate, they  
should nede no other perswasion to make cleane  
their hartes, and to receiue him with his most ho-  
nour and reuerence, but he alone woulde cause  
them to take hede and to purge them selues. For  
they would consyder that they receiue and taste  
vpon his body and bloud, that sitteth in heauen,  
that is honoured of Angels, that is of infinite  
power, that made bothe heauen and earthe, that  
redemed & gouerneth the holle worlde, that shall  
iudge both quicke and deade. And on the other  
syde they woulde consyder that yf God dyd geue  
vnto vs the heauen, the sea, the earth, and all the  
ryches and treasures that bee in these, and yf he  
dyd send vnto vs his patriarches, his prophetes  
his Angels, he should neither geue nor sende to  
vs anye thyng equall with this, whiche is the  
head of all goodnesse, who spared not his onely  
begotten sonne to saue vs, that were hys syn-  
ner slaues. And Chyst our Lorde was not con-  
tent onely to be made man, and to bee whyp-  
ped and slayne for vs, but also hath brought vs (as  
it were) into one heape of Lewin with him selfe,  
and not onely by saythe, but also in verie dedde  
hath made vs hys bodye: what thyng than  
ought to bee so cleane as hee that shoulde re-  
ceiue that sacryfyce: yea the verie beames of the  
sonne bee not so pure as his mouth ought to bee  
that shoulde receiue thys merueylous bodye  
and

Oecume-

nus in Pau

lū, i, cor, xi.

Chrylost.

ad Ephes.

serm, iii,

Chrylost.

in Mar, ho.

Lxxiii,

and bloude of oure Sauoure Chryste. Remem-  
ber manne howe God honoureth thee, of what  
meate arte thou pertaker: Thou arte fedde with  
the same thyng, that the holy Angells tremble  
at, and be not able to beholde it, for the bryght-  
nesse that comineth from it. What shepeheard e-  
uer fedde his shepe with his owne bodye: manye  
mothers doe committe theyr infantes to be nur-  
sed of other women, but Chryste dothe not so,  
who feedeth and nourisheth vs his shepe oz ra-  
ther children with his owne body, & so doth ioine  
vs to hym in one body. And as younge infantes  
with great gladnes do sucke the brestes of theyr  
mothers oz nurses, euē so with greater gladnes  
ought we to come to the brest of our Saupoure  
there to suck the grace of the holy ghost, & to take  
it most heauily & with most sorow, yf we bee for  
oure deserttes excommunicate and depzyued of  
that spirituall foode. Therefore lette vs pull  
downe the wall that maketh diuision betwene  
God and vs, lette vs by penauce remoue oure  
synnes, and washe our consciences, lette vs a-  
mende that kynde of beastly lyuynge whiche wee  
bee ashamed should be layde to oure charge, and  
lette vs withdrowe oure myndes from the vn-  
satiabie greedynesse of this worlde. For what  
shall it pzoofe a manne to gayne the holle world Math. ii.  
and loose hys soule: The thre wyse menne Chrylost.  
came out of the Easte countrey of Persis to seke I. r. d. beas  
Iesus the kyng of the Jewes, but lette vs goe to philas  
forth from our worldly cares & Carnall delytes gonio.  
to see Iesus.



Hier. xliii

It is no great iourney, we nede not to passe o-  
uer the sea, noz to clyme ouer the mountaynes,  
but sitting at home if we be compunct in hart, &  
bent towardes godly deuotio, we may pul down  
the wall of our synnes, and make chozte the long  
way of our iourney and see Christ. For God is a  
god nye hande and not a farre of, and nie vnfo at  
them that call vppon hym in trueth, yet nowe a  
dayes there be many chzisten men that be so full  
of synne, and do so contemne godly religion that  
they take no care for theyr soule health, not con-  
sidering that the tyme to receyue this most holpe  
sacrament is not this day or that day, but when  
their consciences be pure and purged from sinne.  
For as he that is cleane, maye come euerye daye,  
so he that is vncleane, and is not penytent for hys  
synne, he may not come at those dayes, which by  
the Church be appoynted. For to come once a  
yere dothe not delyuer us from oure synnes, yf  
we come than vnwozthily, but rather it encrea-  
seth our damnation. For which cause I shall ex-  
hort you al in our lordes name that ye come not  
to these fearefull and terrible mysteries for a cu-  
some, as compelled by the appoyntment of the  
Church, without diligent preparynge of youre  
selues, but that ye purge and washe your soules  
dyuers dayes befoze by penaunce, by prayer, by  
almesse, by spirituall exercise, and that ye do not  
turne after ward to your old synnes, as a dogge  
turneth back to eate agayne his castynge. Is it  
not agaynst all reason to haue so muche care of  
wozldely thynges, as when the feast draweth  
nere

here to prepare new & costly apparell, to prepare great and sumptuous fare, and by all meanes to trimme vp the body, & to haue no respecte of the soule, but to suffer it to be ragged and tozned and dye for hunger: and the bodye is decked for the syght of the worlde, but the soule is alwayes in the syght of God that most greuously punyssheth the neglectyng of it. If any man haue an enemy by whom he is hurt or offended, let hym dissolue his enmitie, and reffrayne his hote affection and swelllyng of minde, that his soule be quiet without trouble or tumult. For by this blessed communion thou shalt receyue the Kyng into thy soule, and when the Kyng entreth, there ought to be great quietnesse, silence, and peace. And although thine hurt and iniury shewed by thy enemy be very gret, yet thou must remit it. Because thine enemy hath hurt thee, wylte thou therefore hurt thy selfe moze: whatsoeuer he hath done, it can not be so great harme to thee, as thou doest to thy self, if thou be not reconciled vnto him. Wilt thou shewe spite and byllany to god because thy neyghbour hath shewed the lyke to thee before? For to reteyn displeasure agaynst him that offended thee, is not so much to auenge thy quarell agaynst him, as it is a spitefull contempt of god & authoz of this law & commaundement, that we shoulde bee reconciled to our enemyes before we come to his iustice. Therefore haue no respecte to thyne enemye nor to the greatnes of thine iniuries susteyned by him, but to God almyghtye, and pryncing his feare depely in thy harte consy-

The .x. Sermon.

der this, that the greater violence thou doest vse to thine own hart in cōpelling it to forgiue thine enemy and to be in frendship with him: the greater rewarde thou shalt receiue of God that commaunded thee so to do, and as thou doest after that sort receiue god with much honoz, so shal he make the rewarde of thine obedience a thousande folde. This is the duettie of a chzisten man when he commeth to Gods bozde to procure hym selfe to be purged from all corruption of the fleshe or spirit, and to haue perfit holynes in the feare of God and the charitie of Chziste, and to haue no spot or wrinkle or any such thyng, and to haue a perpetuall memozy of hym that was dead and rose agayne for vs, and to make cleane his soule with saythe, baptisme, vertue, and the doctrine of the Gospel, that the corrupt maners of suche as be straungers and not gods people, & the manner of lyuyng which was vled in Egypte, in the tyme of kynge Pharaos, that is to saye, the holle heape of vice, be not now vled but banyshe away, and so let him come to this heauenly bzeade which was not bzought forth of the grounde by tilling and sowing and labour of mā, but whiche came from heauen, and is the true bzeade of lyfe, and causeth the worthy receiuer neuer to be hungry againe but to liue alwayes in immortalltie. If no man dare lay his bzead vpon a foule clothe nor put it into a foule vessell, howe muche moze may it not be receiued in a foule hart, whiche fylthines aboue al thinges he moste abhorreth, as the greatestt iniury that can be done to his body.

For

Basilus  
regul. lxxxi.  
cap. xxi.

Gregor.  
Nissenus  
de vita  
Moyse.

Primasius  
in epist. i.  
Cor. xi.

For as Ioseph the iuste man wrapped Chyistes  
 body in a cleane cloth, and buried it in a newe se-  
 pulchre, so ought we to laye it in a cleane harte  
 and a chaste body. Which thyng yf we diligently  
 procure, as it may be done in lyttle tyme, & make  
 our selues not vnwoorthy recepuers of so great a  
 treasure, than shall Chyist our lord with the fa-  
 ther and the holy ghost come vnto vs, and dwell  
 with vs, and woork in vs all the godlye and  
 wonderfull effectes of this blessed Sacra-  
 ment both in our soules and bodies, and  
 nourishe vs into Chyistes mysticall bo-  
 dye with his owne naturall fleshe,  
 which as a pledge maketh vs to  
 bee in sure hope of lyfe euerla-  
 sting, to þ which he bring vs  
 that made vs, to whō be  
 all honour and glozy,  
 for euermore.

Amen.

¶.iii.

**C**howe a man maye come woꝛthely  
to receyue the blessed Sacra-  
ment. Ser. xl.



Purpose by the grace of God in  
this Sermon to instructe you  
(good people) howe to prepare  
your selues to come woꝛthely  
to receiue this holy sacrament,  
ye know the great and merua-  
lous benefites whiche Chyrste

our Lorde woꝛketh in theyꝝ soules and bodyes  
that woꝛthely come vnto it, and also ye knowe  
the daungerous and damnable state of them  
that come to it vnwoꝛthely: and that ye may the  
better auoyde the one and bee pertakers of the  
other. first ye ought certainly to know that it is  
required that ye dooe come to it and receyue it.

For as the vnwoꝛthy commyng is peryllous: so

Chrysost.

in epist. i.

Cor. x. ho.

xxiiii.

Ioan. vi.

Primasius

in Apo. li.

iii. cap. ix.

Aug. de

verbis do-

mini. Ser.

xxviii.

not to bee pertakers of this mysticall supper at  
all, is a great offence, and a very destruction of  
a mans soule, as our sauour Chyrst taught vs,  
saying: Excepte ye eate the fleshe of the sonne of  
manne, and drinke his blood, ye shal not haue lyfe  
in you, and he that eateth my fleshe and drynkerhe  
my blood hath lyfe everlastyng. Whiche is to bee  
vnderstande of hym that eateth Chyrstes fleshe  
as it oughte to bee eaten. For manye eate  
if that dooe not dwell in GOD nor GOD  
in them, because they eate it not with a cleane  
harte, and after that maner whyche Chyrste  
sawe

saue when he sayde so. Many forbear to come to it, because they perceyue theyr conſcience greued with deadly synne, and in that they do well, yf they can so forbear nistely without offence of other persones. But yf they forbear because they haue a wzonge and false opynyon of thys holye Sacrament, or because they wyll not bee reconcyled to theyr neyghbours, or intende not to amende and forſake theyr noughtye lyuynge: then belyde theyr heresye and other damnable lyuynge, they offende deadely dyuers wayes, bothe in contemnyng Chryſte and hys Sacramentes whiche he hath ozdained to bee instrumentes wherewith he myght geue vnto vs grace and ſaluation, and also in contemnyng the Churche of Chryſte, whiche hathe ozdained that enery manne and woman beyng of yeares of discretion, shoulde ſaythfullye confeſſe alone to his owne curate, or by his permiſſion to ſome other meete and learned Pryeſte all hys synnes once in a yeare at leaſte, and shoulde to his power fulfill that penaunce and ſatiffaction whiche is intoynd hym, receyuyng reuerently at leaſte at Eaſter the bleſſed Sacrament of the Aultare, excepte perchaunce by the counſell of his owne curate, for ſome reaſonable cauſe he thinke mete for a tyme to forbear the receyuyng of it. And that he which contemneth this ozdinaunce, shoulde be accuſed and kepte from the entryng into the Churche amonges Chryſten men, and when he is deade shoulde be kepte from Chryſten mennes buryall. This is the diſcipline

and

Ex Cōcil.  
gener. de.  
penitent.  
& remiſſ.  
ca. omnis

and ordinaunce of the Churche at thys daye,  
 whiche is not a restreynge of a manne to come  
 but once a yere, but correctyng of hym that com-  
 meth not once a yere. The oftner he commeth,  
 the better it is, and the moze is he nourished to  
 euerlastyng lyfe. And the better the man is, the  
 moze desirous is he to be ioyned to god corporal-  
 ly by this Sacrament. For as Christ by geuynge  
 to vs his flethe and his bloude declared moste of  
 all his excedding loue towardes vs, euen so de-  
 clareth he his loue most of all towardes **GOD**  
 that the oftteste and with moste reuerence com-  
 meth to receiue this precious foode of his flethe  
 and blood. So dyd the holy man Job saye of his  
 seruauntes that loued hym most, repetyng theyr  
 wordes which were these. who shall geue vs of  
 his flethe to eate that we may be ful withal: Which  
 no man euer dyd but Christe our Lorde to thyn-  
 kent he myght bynde vs to hym with moze cha-  
 ritie. Suche was the seruente charitie of the  
 people in the begynnyng of the Churche, that  
 came euerie daye, or in a maner euerie daye to  
 this holy Sacrament, and afterward when de-  
 uotion decreased, they came euerie sondaye, and  
 further as the charitie of the people waxed colde  
 the fewer tymes they prepared them selues to  
 receiue this Sacrament, in so much that it was  
 decreed by certayne prouinciall counsels, that he  
 that came not thise a yere, that is to say, at Ca-  
 ster, at Pethcock, and at Christenmasse, shoulde  
 not be taken as a Catholyke manne. But after  
 that, when deuotion decayed and charitie was  
 cold,

Chrysost.  
 in Ioā. ho.  
 xlv.  
 Iob. xxxi.

Fabianus  
 decret. vii.  
 Concil. E.  
 libertinū.  
 Concil. A.  
 gathense.



cold, & iniquitie did abound, so that men geuynge  
 the byddle to the fleshe, were carelesse of theyr  
 saluation, than the Church our mother bring  
 carefull for her childzen, and compelled by loue,  
 partly to condescend to the infirmities of the peo-  
 ple, and partly by discipline to reduce the people  
 again to their duties, did in a general counsel de-  
 cree that euery person of discretion should fulfill  
 gods commaundement in receyuinge this Sa-  
 crament once a yere at least, as I haue sayde be-  
 fore, vnder the paine of excommunication, which  
 is the spirituall sword of Christ to compell men  
 to do their duties, which nede not to be drawen  
 but for the hardnes of our hartes, that loue the  
 worlde more then God, and to serue the deuyl  
 rather than Christ the authour of al grace which  
 is geuen to vs in this blessed sacrament. Where-  
 vnto I shall moste earnestly exhorte euery man  
 and woman as they loue theyr owne soules,  
 and to be preserved in grace & the sauour of God,  
 to dispose themselues often tymes effectuallye  
 to receyue the bodye of our Saviour Christe,  
 whiche is euery daye bothe offered to GOD  
 the father for the synnes and infirmities of the  
 people, and also is prepared & offered to all them  
 that wyl with a pure harte receyue it. For they  
 that wilfully abstain from it, they depriue them-  
 selues of all the graces and Godly effectes  
 whyche bee geuen by it, they loose theyr spiritu-  
 all strengthe to fyghte agaynst the deuyl, and  
 they waxe rotten and dead members of Christes  
 bodye, lackynge theyr foode and spirytuall  
 nourishment

Concil.  
 Lateran.  
 cap. xxi.

The .xli. sermon.

Chrylost.  
in Mar. ho.  
lxxxiii.

Chrylost.  
de prodit.  
Serm. i.

Iustinus  
martyr A.  
polog. ii.

Exod. xii.

nourishment, and so are meete for nothyng els  
but to be cast into the fyre. And they that be in co  
science of deadly sinne, let them by penance make  
cleane their conscience, for otherwise we that be  
ministers may not minister but to the worthy  
receiuers so farre as we knowe, for if we knowe  
any man to come to it unworthely, we ought ra  
ther to shedde our blood, than to geue Chyestes  
body and bloude to dogges and beastly lyuers.  
And that euerye man when he is disposed to re  
ceiue this most holy sacrament, maye do it wo  
thely to his saluation, he must obserue thre thin  
ges befoze he come to it: he must proue and iudge  
hym selfe when he cometh to it, he must iudge  
and discerne the body of our Lorde after he hath  
receiued it, he must imitate Chyeste and commu  
nicate with hym in his passions. Firste he that  
intendeth to eate the lambe of GOD, he muste  
haue the innocency of a lambe, and may not be a  
wolfe hauing woluythe maners, because this is  
the bread of the chylzen of God, and not of fyl  
thy dogges or rauinous wolues. And no person  
maye bee partaker of it, but he that beleueth all  
thynges to be true that be taught of the Catho  
like church, & is baptised in the water of regene  
ration, and frameth his lyfe after that maner  
which our sauour Chyist did set forth in his lyfe  
and Gospell. For as in the olde testament thre  
sortes of people were not admytted to eate of  
the paschall lambe, as straungers bozne, such as  
were not of the stock of Israel, & they that were  
not circumcised, and they that by touchynge any  
deade

deade or vncleane thing were made them selues  
 vncleane: euen so there be thre sortes of men in  
 the newe Testament that may not be admitted  
 to eate of Chyestes body in the sacrament, which  
 was figured by the Paschal lambe, first all infy-  
 dels suche as be not true Israelites and of the  
 house of Chyestes churche by receyving his lawe  
 and faith, secondly they that be not baptised and  
 so circumcised in harte, not haupnge the vayne  
 thoughtes and woorkes of the fleche cut away by  
 the holy ghoſt, and thyrddly they that be not cleane  
 and pure in conscience but pryue to theyr owne  
 gyltynesse, or in wyll to remayne in synne styll.  
 These thre sortes of persones be not worthye to  
 receiue the lambe of god our sauour Chyeste in  
 the blessed sacrament, but yf they presume so to  
 doe, they doe it to theyr owne damnation. There-  
 fore whosoener wyll come worthely to so greates  
 a myſterye, he must be a chyſten manne and sted-  
 fastly beleue what so euer truth god hath reue-  
 led to his holy churche, and specially concernyng  
 the trueth of this sacrament, neyther oppugning  
 it by malitious herelye, nor beyng ignorant of  
 it by lacke of knowledge, but acknowledgyng  
 that it is the body and bloud of Chyeste Goddes  
 sonne, verely and in trueth as Chyestes woorde  
 spoken of it dothe playnely testifie. Whoeoner he  
 must proue him selfe as saint Paul teacheth vs,  
 that is to saye, he muste searche if he be gyltye of  
 any deadly synne, and yf he fynde his conscience  
 to reprove hym, than he muste refrayne from the  
 holpe sacrament, tyll he haue by true contrition  
 and.

Hesichius

in leuit. li.

vi. cap. xxii

syrrillus in

loa. lib. xii

cap l.

Aug. xxi.

sentent.

cap. iii.

Hesichius

in leuit. li.

vi. ca. xxii.

i. Cor. xi.

Origen, in

Iob.

The .xii. sermon.

Aug. de ec-  
cles. dog.  
mat. ca. li. i.

and the sacrament of penance made cleane bys  
conscience receyving remission of all his synnes,  
and than beynge cleane let hym eate of this most  
holy sacrifice of Chyestes body and bloude. And  
if he perceiue that his conscience is priue to anye  
beniall sinne, and yet not hauyng a wyll to synne  
after any moze, than besoze he receyue lette hym  
satisfie for that sinne with wepyng and prayer, &  
putting his holle confidence in the mercy of god,  
that bleseth to forgeue synnes to all that deuoutly  
confesse them, he maye boldely and fruitefullye  
come to the blessed Sacrament. The moze dily-  
gence he taketh in examining, serchyng, and pur-  
ginge his conscience after that sorte as is decla-  
red in the sacrament of penance, the moze bold-  
ly and woorthely shall he receiue, not that any mā  
shoulde thynke hym selfe woorthye to receiue the  
most precious body of Chyest god and manne, in  
respect wherof the hyst aungels be vncleane, but  
that if a manne do that lyeth in hym to washe a-  
way the fylthynesse and spottes of his soule and  
body by contrition & the sacrament of penance,  
and prepare the his hart with humilitie and re-  
uerence to receiue the body of his lord god, than  
doth God esteeme and accept him as woorthy, that  
is to say, further from vnwoorthynesse than he is  
that taketh no penance for his sinne at all.

Exod. xii.

This woorthynesse maye bee consydzed and  
knownen by suche obseruations as were com-  
maunded to bee vled aboute the eatynge of the  
Paschall lambe. For as the lambe was the fy-  
gure of Chyeste in thys Sacramente, so the  
maner

maner of eatynge that, is an instruction how we  
 shoulde woorthely eate this. They that shoulde  
 eate one Paschall lambe were commaunded to  
 eate it in one house, and to carpe no parte of the  
 flethe out of the doozes. So we be commaunded  
 to eate the flethe of Chryste our lambe no where  
 els but in the house of god the catholyke church,  
 and therby all heretykes and scismatikes whiche  
 be out of the church are forbidden to presume to  
 eate of Chrystes flethe, whiche can not bee wo-  
 thely eaten but of them that bee members of the  
 Charche. They were commaunded to haue their  
 reines girded : so are we commaunded to haue  
 our bodyes and soules gyrded, that is to say, re-  
 frayned and kepte from the woozkes and lustes  
 of the flethe by abstinencye and chastitie, and not  
 ouerly from the unlawfull byces of fornication,  
 adultry, and such lyke : but also a manne shoulde  
 abstayne from the acte of Matrymonye with his  
 lawfull wife for a certayne space befoze : howbeit  
 he that bleseth his wyfe not for thintent to fulfill  
 his carnall pleasure, but onely for desyre of en-  
 crease of childzen, he ought to bee leaste to his  
 owne iudgement concernynge the receyving of  
 this mystery, with this exhortacion, that he pre-  
 sume not to come, but with a pure conscience, a  
 chaste body, and a clene hart. Also they were com-  
 maunded to haue their shoues hypon theyr feete  
 so we bee commaunded to haue the feete of oure  
 soules, which be our affections mortified by the  
 feare of god, & preserved from the corruption of  
 wooldy thinges, by the loue of heavenly thinges

Beda in les

uit. cap. vi.

Hieron. in

Hierem. li.

iii. cap.

xxxii.

Clemens

epist. ii.

Hieron.

contra

Iouinian.

lib. i.

Cōcilium

Elibertini

cap. lxxxii.

Grego. ad

interrog.

August. x.

Aug. Ser.

ccxvi. de

tempore.

Chrysof.

de prodit.

Serm. i.

The .xli. sermon.

Chrysoft.  
de beato  
philago-  
nio,

Aug. Ser.  
ad infātes.

Aug. ser. c.  
de tēpore.

Grego. ho  
paschali,  
xxii.

Chrysoft.  
in Mat. ho,  
lxxxiii.

to be in loue and perfite charitie with all menne,  
without malice, enuy, or double harte towards  
any man. For when the kyng of heauen entreth  
into vs, there must be greate peace, silence, and  
quietnes without trouble of worldly affectiō, all  
iniuries, displeasures, enemities, and trespasses,  
must be freely and clerely forgeue, as we woulde  
Christe shoulde forgeue vs, for this is the miste-  
ry of peace, and the vnitie of Chrystes mysticall  
bodie, and he that receiueth the mysterie of vni-  
tie, and kepeth not the bonde of peace and vni-  
tie, he receiueth not the misterie of hym selfe, but  
a testimonie against hun selfe. Therefore of all  
thynges let vs be sure of this, that we be in cha-  
ritie, & that no anger create vs, no pryde inflame  
vs, no lechery defile vs, nor no enuy torment our  
hartes, whē we come to our lordes table. They  
also dyd eate the lambe with wyld and sowze  
lettys, euen so muste wee take the fleshe of our  
lambe with sowze contrition, we must afflicte  
and punishe our hartes with sorowe and bytter  
teares for our synnes, that the bytternesse of our  
penaunce myght wype away the fylthy humour  
of our corrupt lyfe from our soules.

The Jewes did eate theyr lambe standyng ha-  
uyng their stafes in theyr handes, and in greate  
haste redy to flye out of Egipte: euen so ought  
we to stande in true sayth and good lyfe, and not  
to lye in corrupt doctrine or luyng, but to  
haue the staffe of true hope of eternall ioyes to  
come in our handes to stay vs in the dangerous  
iourney of this worlde, that wee neyther faynte  
for



for we thinke, nor giue ouer so to wardnes to our  
 gossly enemies, knowing that theyr iorney was  
 but from Egypt to Ieremy, and our iorney is fro  
 the earth to heauen, the strong and holisome bit-  
 tale of whiche iorney is this heauenlye soode of  
 Chyistes body and bloode. And as they were in  
 readynes to departe out of Egypt by and by af-  
 ter the eating of the lambe, so ought we comyng  
 to this blessed sacrament to haue our liues so by  
 righte, and pure from all synne, as though we  
 shoulde euen then depart out of this transitorye  
 worlde. For looke in what state of cleane lyfe a  
 man wold aduenture his soule when he dyeth, let  
 him with all diligence prouide and procure that  
 his soule be in the same state when he commeth  
 to communicate. By this comparison ye maye  
 learne (good people) howe to proue and iudge  
 your selues, and so to come worthely to this hea-  
 uenly soode. The next thing is to learne howe to  
 iudge and discern the body of our Lord whē we  
 come vnto it, that is to saye, we maye not indis-  
 cretly and negligently take it; but we ought to  
 discern Chyistes body fro other comon meates,  
 and considering the great dignitie and worthyn-  
 ess of hym ought to giue honour and reuerence  
 vnto so great a thing as is the fleshe and blood  
 of Chyist God and man, not the fleshe of man on-  
 ly, for than it could not geue life, but the proper  
 fleshe of Gods sonne vniited to his persone in di-  
 uinitie, and is therefore able to geue lyfe eternall  
 to our mortal bodies. For which cause we ought  
 with feare, reuerence, and a deuoute mynde to



Emesenus  
ora de cor.  
domini.

August. in  
Psal. xcviii  
Ambro. de  
spūs. lib. iii  
cap. xii.

Chrysost.  
ho. xxiii.  
in 1. Cor. x.  
Gerson de  
exercitiis  
simpliciō.

come vnto it, which being the same in substance  
that suffered, is also the best wytnes of Christes  
paynelull passion. Wherefore when thou doest  
go by to the Altare to be fedde wyth this spiri-  
tual and heavenly meate, beholde with saythe  
the most holpe bodye and bloude of thy God, ho-  
nour it, marueile at it, touche it with thy mynde,  
take it with the hand of thy harte, and specialle  
drynke of it wyth the draughte of the inwarde  
man. No man eateth worthely this flesh, but he  
that first honoureth it with godly honour in the  
holye Sacrament, consideringe that it is great  
synne not to honoure it, seynge it is the bodye of  
him that made thee, and with it redemed thee,  
and shall by it rase thee oute of dust and ashes,  
for the which thou hopest to receyue heauen and  
the toyes that bee therein, and to bee associate to  
his holy angels. But where as in this sacrament  
there be two thynges conteyned, the outwarde  
soutme of bread which is sene with the eyes of  
the bodye, and the bodye and bloude of Christe  
whiche is sene onely wyth the eyes of the soule  
whiche is faith: Therefore let every man or wo-  
man when he seeth this sacrament in the priestes  
handes, direct the eye of hys saythe and hys an-  
tent, to honout onelye that substance of Christ  
God and man, whiche he seeth not with hys bod-  
elye eyes, but bekeneth it moste certeinlye to be  
there present, and let hym not fyxe hys thoughte  
vpon the visible whytenesse or roundnesse of the  
bread, which be sensible creatures reserved there  
for the vse of this mystery, and may in no wise be  
adowzed.

adorozed and woozshipped with godlye honour,  
but let him intend to honour the body and blood  
of Chzist, and yet not those as onely creatures,  
but as they be vnited to the Godhead and made  
one persone in diuinitie, for onelye God is to bee  
honoured with godlye honoure, whiche wee doe  
when we honour Chziste God and man present  
in the blessed Sacrament.

• This honour specialle consisteth in oure true  
and tyuely sayth which we haue of Chziste there  
present, which honour we declare outwardly by  
kneling and other reuerent behauiour of our bo-  
dies, protesting thereby what is oure saythe and  
iudgement concernynge the substance of thys  
most blessed Sacrament, and so we truly iudge  
and discerne our Lorde's bodye. And for further  
honour to be geuen vnto it, when so euer we re-  
ceiue it, we take it fastynge before all other mea-  
tes, except extreme sycknes, or the instant daun-  
ger of death do requyre otherwise to take it whe-  
n and as wee maye. For euer synce the Apostles  
time, it pleased the holy gost, that for the honour  
of so great a Sacrament the bodye of our Lorde  
shoulde first enter into the mouth of a Chzisten  
man, before all other externall meates. For thys  
maner and custome is obserued vniuersallye  
throughoute the holle world. And for that  
cause it is decreed by the vniuersall Churthe of  
Chzist, that thys moste honourable Sacrament  
shoulde bee reserued for the necessitie of them  
that be sicke or absent, least (where as it can not  
bes duelye consecrate at all tymes and places

Sedulius in

Paulum.

i. Cor. xi.

Aug. ad La-

nuar. epist.

cxviii.

Cencd. ge

nerale Las

tera. ca. xx

Iustinus

Martir. A.

polog. ii.

The, xi, sermon.

of a priest not fasting) the like folkes should dye  
wythoute thys heauenlye foode whiche is theyr  
strengthe, and the stape of theyr passage to the  
next worlde.

Furthermore, at the tyme of the recepyng of  
this Sacrament we ought to haue our mindes  
occuppyed in remembryng the passion of Christe.  
For by this sacrifice which Christ geueth to vs,  
we know assuredly that he boughte vs wyth no  
worldlye treasure of golde and syluer, but with  
this same his moste precious bodye and bloude,  
and by it we are prouoked to remember alwayes  
his most hye benefite, and therewithall continu-  
allye to render moste humble thanks to hym in  
deuout affection and obedient seruice, accordyng  
to hys good wyll and pleasure. Thus recepyng  
the bodye and bloude of oure Lorde, we oughte  
thankfullye to remember and confesse that oure  
sauour Christ hath geuen his bodye to death, and  
shed his bloude for vs, knowyng that we oughte  
agayne rather to suffer our bodyes to be slaine,  
and our blood to be shed for hym, and in defence  
of hys truth, and edifyenge of his people (yf the  
case so required) than to forsake or denie him or  
the truth of his gospel reueled by the holy ghost  
to the catholike church.

By this (good people) ye know how to iudge  
and discerne the bodye of our Lorde, and how to  
behaue your selues when ye come to receyue it.  
Now like wyle knowe what is your dutye to do  
after ye haue receiued it: Ye ought to keepe and  
preserue your selues cleane from sinne, rather af-  
ter than

Chrysost.  
in Math.  
hom, xxvi

Cirillus in  
Ioan, li, xii  
cap, xviii.  
August, in  
Ioan, tract.  
xlvi.

let than before, lest you commit any thing that  
 might displease the presence of his maiesty, who  
 ye haue receyued, and thereby be an occasion of  
 his departing frō you; and of withdrawing hys  
 grace frō your hartes, that haue desyre to haue  
 synne, whych is the mother of deathe, rather to  
 reign in your mortal bodies, then to haue Christ  
 and his heauenlye father with the holy ghoſte to  
 make their habitatio there. As it is more shame  
 for a man to dislodge hys honest guest, and thrust  
 him out of doores after he hath receyued him in,  
 to his house, than at the first time to haue sayde  
 him nay, and to haue denied him lodging: euen so  
 it is greater damnation, to defile this our fleſhe  
 with the fylthynesse of sinne, when it hath recey-  
 ued Chryſtes fleſhe and bloude, and so to treade  
 vnder foote Gods sonne: than to haue abſteined  
 and not to haue receyued hym before, makinge  
 the last end worse then the first. Wherein we be  
 like cursed Abſolon that called his brother Am-  
 non to a feast, and caused his seruantes to kylle  
 him there. And also wee be lyke to the traytour  
 Judas, that after with Christe in his supper he  
 receyued Chrystes body at Chrystes hande, gaue  
 place to the devils suggestion, & betrayed Christ  
 his mayster to the wicked Jewes, and we be al-  
 so like to the Jewes that met Chryste cōming to  
 the citie with bowes of palmes and olyue trees,  
 and within fīue daies after cryed, Crucifige vs  
 on hym, and pursued him euen to the death. But  
 our duty is to geue as much reuerence to Christ  
 being present and dwelling with vs, as we did

J.iii.

when

Basilus de  
baptismo  
ca, ultimo.

Bernard, in  
Psalm, qui  
habitat,  
ser, iiii.

Bernardus  
de diligen  
do deo,

when he was commynge to vs, and not so take  
hys precious body and blood in bayne, and with  
out cause, but to expresse in our lyues that we i  
mitate and folowe his footesteps, and so keepe a  
perpetuall commemoration of hym that died for  
vs, and rose againe, in that we be now moztified  
to spaine and the worlde, and liuynge to God in  
Christ our Lord. For this sacrament of the Aul  
tare, wherein wee receyue Christes bodye and  
blood, doth signifie and teach vs that we should  
communicate with Christe in his passions, and  
folow that conuersation in our maners, which he  
shewed in his flethe, and as his body in forme of  
bread is sene to enter into oure mouthes: so we  
maye know that he also entresth into vs by that  
conuerlation which he vsed in earthe, to dwell in  
our hartes by faith.

Therefore hee that so remembzeth Christes  
deathe, that he accoꝝdyng to Christes example  
doth moztifie his members which be vpo earth,  
that is to saye, fornication, uncleannes, noughtye  
despyres, couetousnesse, and suche lyke, he eateth  
woozthely Christes body and blood, and hath e  
uerlasting lyfe remainyng in hym, and suf  
ferynge wyth Christe, shall raygne  
with Christe in the gloꝝy of his  
father with the holy ghoſt  
woꝝld without end.

Amen.

(.)

**O**f the sacrifice of the newe  
Testament, whyche is called  
the Masse. Sermon, xii.



**A**S Christ our Sautour hath  
geuen vnto vs hys moſte pre-  
cious bodye and bloode in the  
Sacrament, to be our meate  
to feede and nouryſhe vs to e-  
uerlaſtyng lyfe: So hathe he  
geuen (good people) vnto vs  
the ſame his bodye and bloode to be oure daylye  
Sacrifice for that terynyng of remiſſion of syn-  
nes and eternall ſaluation, and as he commaun-  
ded vs to take and eate that hys bodye whyche  
he gaue vs, ſo hathe he commaunded vs to offer  
it to **G O D** the father in remembraunce of his  
paſſion. So that the Sacrifice of the Maſſe,  
whyche is the proper Sacrifice of the newe Te-  
ſtament (whereupon by Gods helpe I intreate  
at this tyme) is the execution of Chriſtes com-  
maundement in his laſt ſupper, when he ſayd to  
his diſciples: Do this in my remembraunce, when  
in the bread and wyne be conſecrate and chaun-  
ged, and the bodye and bloode of Chriſte be yuge  
made preſent there by the almighty power of  
the holy Ghoſte, be offered to God the father by  
the Church, for the Church, and be receyued of  
the faythfull people. Chriſt our Lord God, who  
loued vs ſynners ſo excedynglye, that for oure

Luk, xxii.

I.iii.

redemp:

The, xli. sermon.

**Philip, ii.** redemption and saluation abased him selfe to be made man, and was made obedient in humbling hymselfe to the moste paynesfull and vyle deathe of the Crosse, and for oure iustification rose agayne the thyrde daye, and ascended to heauen, to the glozve of hys father, whyche be the wonderfull woozkes of God, and therefore maruetous in our syghte: hath also instituted and ordeyned a memorve of these marueyles, saying: So often as ye shall doo these thinges, ye shal do them in my remembraunce. And when saide our mercifull Lorde that woozde: verely euen than when hee gaue the meate of hys bodye to theym that feared him. And than in his last supper did he, beyng our most hye Priest, firste of all offer a Sacrifice to God the father, and commaunded the same to be done of the Priestes of his church that occuppe hys offyce, in memorve of hym, and so taughte the newe oblacion of the newe Testament, whyche oblacion the Church receyving of the Apostles, dothe offer to God througheout the holle worlde.

**Arnobi, in  
Psal, cx.**

**Cypr, li, ii.  
epist, iii.**

**Ireneus  
lib, iiii,**

And for playner vnderstandinge of this matter (good people) I praye you calk to yowre remembraunce the summe and grounde of al our fapth, which is, that we beleue to be saued onely by the merites of our Sauour Chziste, and that he bearing our synnes in his body vpon the Crosse, and beyng the innocent Lambe of God, wythoute all synne hym selfe, shedde hys moste innocent bloud for vs sinners, and by the voluntarie

**Ioan, i,**



large Sacrifice of hys owne bodye and bloude, made satisfaction for all the synnes of the holle worlde; and reconciled the wycked world to the fauour of God agayne.

This bloude Sacrifice made Chyriste our Hebr. ix, x  
 Sauiour vpon the Altare of hys Crosse but once; and neuer but once, and it is the propitiatorye Sacrifice and a sufficient pyce and ransom for the synnes of al people, from the begynnyng of the worlde to the last ende. All our comforte and hope is and ought to be in this Sacrifice and passion of our Sauioure Chyriste, by whiche onely we haue and may haue sure hope of saluation. All that were saued from the creation of the worlde and the fall of Adam, were saued by the vertue of this Sacrifice, and by Ihuelye saythe in Chyriste that was promysed to Adam, and Noe and Abraham, and the other Patriarches and fathers of the olde testament; and all the Sacrifices whiche they offered then, were but figures of this Sacrifice of Chyriste, whereby they dyd protest they saythe in Chyriste to come. And lykewys all we that haue bene iustified and saued since Chyristes tyme, and shall be to the worldes ende, obtaine and receiue that redemption, remission of synne, and saluation by the onely vertue of the same bloude Sacrifice of Chyriste vpon the Crosse. When so euer we be in synne, wee resorte to that passion to haue remission: when so our owne woorkes be insufficent and vnperfite, we runne to that passion to haue that supplied that lacketh in vs: when so  
 euer

euer we go about to render thanks to God for  
 all hys benefites, we can not doo it woorthelye  
 and sufficientely, tyll wee ioyne oure selues to  
 that passion, that maketh our thanks geuinge  
 acceptable in the syghte of God. No tounge  
 can particularlye expresse the woorthynesse and  
 commodities of this Sacrifice of Chrystes pas-  
 sion, which hath purchased for vs all pardon, all  
 grace, all rightwysnes, all holynes, euery good  
 giste, and eternall saluation. The action and do-  
 ing of this Sacrifice was not long, but accom-  
 plished and ended vppon good Frydaye, whiche  
 was the daye when Chryst dyed, and he dyeth no  
 moze, but liueth euer: but the operation and ver-  
 tue of this passion is a longe thing, extended to  
 the saluation of man, from the begynnyng of the  
 worlde to the laste ende, from the tyme when  
 Chryste was fyrste prompted to be the Sauoure  
 to all men, tyll the tyme when hee shall come a-  
 gayne in his Maiestie to be the iudge of al men.  
 And althoughe the sufferynge of his passion was  
 but shorthe, and is alreadye ceased: yet the effect  
 of it which is mans redemption and satisfaction  
 ceaseth not, and because it is applyed to euery  
 man that is partaker of it by lyuely faythe in  
 continuall succession durynge all the tyme of the  
 velle worlde, therefore Chryste oure Sauoure  
 wylleth that the Sacrifice of thys redemption  
 shoulde neuer cease, but bee alwayes to all men  
 present in grace, and alwayes be kepte in perpe-  
 tuall memorie.

For whiche cause he hath geuen and committ-  
 ed vnto

Eusebius  
 Emesenus  
 ora. de cor-  
 po. & san-  
 domini,

fed vnto hys Church the most cleane and pure  
 Sacrifice of hys bodye and bloude vnder the  
 fourmes of Bready and Wyne, and hath com-  
 maunded it to be offered to GOD, and receiued  
 of vs in the remembraunce of hys passion, tyll  
 hys last commyng. Whych the Church Dionisius  
 moſte faythfullye and obediently obserueth and Areop. ſpe  
 bleth, not by pꝛeſumption, takynge vpon it ſelfe cul, cap. iiii.  
 to offer that Sacrifice of our Saviour whych is  
 farre aboue the dignitie of man, but by commis-  
 ſion and warrant of his moſte holye woorde au-  
 thorized to offer Chyiſte Gods ſonne, to God the  
 Father, that is to ſaye, to repreſent to the father  
 the bodye and bloude of Chyiſte, whych by hys  
 omnipotent woorde hath there made pꝛeſent,  
 and thereby to renewe his paſſion, not by ſuffe-  
 ryng of death againe, but after an hūbloody ma-  
 ner, not for this ende that we ſhould thereby de-  
 ſerue remiſſion of ſinnes, and deliuerance from  
 the power of the deuill, which is the proper effect  
 of Chyiſtes paſſion, but that we ſhoulde by our  
 fayth, deuotion, and thys repreſentation of hys  
 paſſion, obtayne the remiſſion and grace alrea-  
 dy deſerued by hys paſſion, to bee nowe ap-  
 plyed vnto our pꝛoſpyte and ſaluation, not that  
 the paſſion of Chyiſte is vnperſytte, or needeth  
 anye woork of ours to bee added to ſupple  
 the imperfection of it, but to comfozte and re-  
 lieue our imperfection, that ſome droppe of  
 grace maye bee drawen and brought vnto vs  
 oute of the fountayne of al grace, and wellſpring  
 of hys paſſion, not that wee canne applye the  
 merites

merites of Chyistes death as wote Ipsi, and to whom we Ipsi, but that we by this representinge of his passion, most humblye make petition and prayer to almighty God to apply vnto vs that remission and grace whiche was purchased and deserued by Chyistes passion before, after the measure of hys goodnes, to al those whose fayth and deuotion be knowne vnto him. So that the host of the thing that is offered both in the Sacrifice of Christ vpon the Crosse, and in the Sacrifice of the Church vpon the Altare, is all one in substance, beinge the naturall bodye of Christ our hye Priest, and the price or ransome of our redemption, but the maner and the effectes of these two offeringes be dyuerse: the one is by the shedding of Chyistes bloude, extending to the death of Chyiste the offerer, for the redemption of all mankynde: the other is without shedding of hys bloude, onely representinge hys death, whereby the faythfull and deuoute people are made partakers of the merites of Chyistes passion and diuinitie.

Greg. Nazianze. in Iulia. ora. i.  
Psal. cix.  
Oecumen. in cap. vii.  
epist. ad Hebreos.  
Concil. Nicenū gene.  
Hierom. quest. in genesin,

Thus is Christe a Priest for euermore after the order of Melchisedech, who in hys last supper offered hys bodye and bloude without shedding of his bloode, and so taughte and deliuered to hys Apostles and theyr Successours Bishops and Priestes, the maner how they shuld offer him, beinge the lambe of God in sacrifice for euermore to the worldes ende, after the order, that is to say, after the rite & maner of Melchisedech, vnder the fourme of Bready and Wyne, who

who in old time in figure of Ch�ist offered bread Paula ad  
 and wyne, and did dedicate and prophete befoze Marcellā.  
 the misterie oz sacrament of vs Ch�isten men in  
 the body and bloud of our sauour. Whereof also  
 spake Malachie the prophet saying, that in thys Malachi, i.  
 oure time of the newe testament God would re-  
 iect and detest the Jewes and all their sacrifices  
 of brute and vncreasonable beastes, and that hys  
 name should be magnified amonge the Gentiles Aug. cōtra  
 from the rising of the Sunne to the setting, and Iudeos.  
 that one singulare & pure sacrifice withoute spot cap. ix.  
 oz imperfection, should be of them offered to him, Aug. de ci-  
 not onely in one place among the Jewes, but in uita, dei, li.  
 euery place among the Gentiles, which sacrifice xvii, ca, xx  
 shoulde succede all the other sacrifices of the olde  
 testament, which were offered in the shadowe of  
 thys to come. For the Jewes in theyr sacrifices Aug. cōtra  
 of beastes, did as it wer by prophete declare and Faustū. li.  
 signifie befoze, that sauing sacrifice which Ch�ist xx, ca, xviii  
 offered vpon the crosse: and the Ch�isten men  
 now celebrare the memozy of the same sacrifice  
 of Ch�ist that is past, euen by the offering and re-  
 ceiuing of the same body and bloud that suffred Aug. de el-  
 passion. For as Ch�ist vpon the crosse beyng the uitar, lib. x  
 heade of all vs his mysticall body the church, offe-  
 ringe there himselte, dyd also offer all vs that be-  
 of the Church to God the father, for the pacify-  
 yng of hys wyath and indignation agaynste our  
 sinne: so we being his mysticall body, do ble to of-  
 fer to God the father Ch�ist our head, and by his Rom. viii  
 merites do begge pardon for our offences, know-  
 yng that God who spared not his onely begor-  
 ten

ten sonne, but gaue hym to vs for our redemption, will now denye vs nothyng for hys sake that wee haue neede vppon, who is nowe also at the right hande of God, and maketh intercession for vs. So that Christ in heauen, and all we his mysticall bodye in earth do bothe but one thing. For

Hebre. ix. Christ being a priest for euermore, after his passion and resurrection, entred into heauen, and ther appeareth now to the countenaunce of God for vs, offering him selfe for vs, to pacify the anger of God with vs, and representing his passion and al that he suffred for vs, that we mighte be reconciled to God by him: Euen so the church our mother being carefull for all vs her children that haue offended oure father in heauen, bleseth continually by her publike minister to praye and to offer vnto God the body and blood of her husband Christe, representing and renewynge hys passion and deathe befoze God, that we thereby might be renewed in grace, and receiue lyfe, perfection and saluation. And after the same sorte the holye angels of God, in the tyme of thys our sacrifice do assist the Priest and stand about the hoste, thynkyng than the meetest tyme to shewe their charitie towardes vs, and therfoze holding foozth the bodye of Christ pray for mankinde, as sayng thus: Lord, we pray for them whom thou hast so loued, that for theyr saluation, thou hast suffred death, and spent thy lyfe vpon the crosse, we make supplication for them, for whom thou hast shed this thy bloode, we praye for them, for whom thou hast offered this same thy very body.

¶ Lord

Grego: ho  
xxxvii,

Chryl. ho.  
iii. de incō.  
dei natu.



O Lord what earnest desyre shoulde we haue to be present, and to associate oure selues in the oblation of thys our Sacrifice, whyche we knowe Christe him selfe alwayes to doo, and also hys holy Angels and Archangels, and is so acceptable a thing to God the father, for all our sinnes and ignozaunces: for in that houre when Christes death is renewed in myserie, and hys moste fearefull and acceptable Sacrifice is represented to the sight of God, than sitteth the king vpon his mercye seat, inclined to geue and forgeue what so euer is demaunded and asked of him in humble maner. In the presence of this body and blood of our Sauoure Christe, the teares of a meeke and humble man neuer begge pardon in vayne, nor the Sacrifice of a contrite harte is neuer put backe, but hathe his lawfull petition graunted and geuen.

Chryso. in  
Act, ho. iii.

Cypri. ser.  
de cena,

By resorting to thys Sacrifice of the Masse we euidently declare and protest befoze God and the holle world, that we put our singulare and onely trust of grace and saluation in Christ oure Lord, for the merites of hys deathe and passion, and not for the woozthynes of any good woozke that we haue done or can doo. And that wee make hys passion oure onely refuge. For when wylsdomes sayleth, whyche onely cometh by the doctrine of Christe, when ryghte-wisenesse lacketh, whych onely is gotten by the mercy of Christ, when vertue cealeth, whych onely is receyued of him that is the Lord of al vertue, than for supplieng of these our lackes & needes,

Bernard. in  
Canti. ser.  
xxii.

our



Pfal, cxv.

August, in

Pfal, lxxv.

Origen, in

Leui, hom

xiii,

our refuge is to Christes passion, then we runne  
 (as the Prophet saith) to the cup of our sauiour,  
 and cal vpon the name of our lord, that is to say,  
 we take his passion, and offer to God the father  
 in miserie, the worke of our redemption, that by  
 this memozie and comemozation of it, it woulde  
 please hys mercyfull goodnesse to innouate hys  
 grace in vs, and to replenish vs with the fruit of  
 his sonnes passion and deathe. For that comme-  
 moration of which our Lord said: do this in reme-  
 braunce of me, is thonelye commemoration that  
 maketh God mercyfull vnto vs. We are become  
 debtors to almightye God two wayes, for oure  
 manifold sinnes and iniquities don against him;  
 and for his manifold benefites and graces geuen  
 vnto vs. As for the debtes of our sinnes, manye  
 pay very euil that dziue of their penaunce to theyr  
 last age, and manye paye nothing at all that dye  
 without penaunce and charitie, and they that la-  
 bour to pay al they can al their life, can neuer ful-  
 ly pay their holle debt, no, scant one farding of a  
 thousand pound, What remedy the haue we, but  
 to runne to the ryche man our neyghboure that  
 hath inoughe to pay for vs all, I meane Christe  
 our Lord that hath payed his hart blood, for no  
 debte of hys owne, but for oure debte, and there  
 whiles we celebrate the memozie of his passion,  
 we acknowledge and confesse our sinnes whych  
 be without nombze, and graunt that we be not  
 able fully to satiffy for the lest of them, and ther-  
 fore beseeche our mercyful father to accept in ful  
 payment and satisfaction of our debtes, his pas-  
 sion

tion, which (after this sort as he hath ordeyned to be done in the Sacrifice of the Masse) wee renewe and represent befoze him, and where oure sinfull life hath altogether displeased him, we offer vnto hym his welbeloued sonne Iesus in sacrifice, with whom we are sure he is well pleased, most humbly makynge supplication to accept him for vs, in whom onely we put all our truste, accompting him all our rightwisnes, and the author of our saluacion. And as for his manyfolde benefites and giftes of nature, of grace, and of fortune, what haue we to render to God agayne? Synners that haue taken theyr soule in bayne, and geue bothe theyr soules and bodies to serue the world and the flesh, and abuse the goodes of the worlde, as fyres and matter to kyndle the fyre of theyr bayne and carnall lustes, they bee most vnthankful, and deserue most punishment. But other men that consider all they haue to bee Gods giftes, and geuen to them, not to do their wylles withall, but to geue an accompt againe of the wel blyng of them, and therfore bestow theyr externall goodes in the workes of mercy and pitie, and bying theyr bodies in bondage to theyr spirit, and theyr soules to bee ruled by the spirite of God, & so dedicate them selues holly to Gods seruice: These men bee good, and make of theyr goodes, theyr wylles, theyr bodies and soules sweete sacrifices of prayse and thanks geuing to almighty God, but yet all these sacrifices in comparison of the greate heape of benefites whiche God hath geuen, doth geue, and shall geue vnto

A.1.

vs, be

Bernardus  
ser. de Epi  
phanía.  
Chrysoſt.  
in Math.  
hom. xxi.

Aug. cōtra  
faulſū. lib.  
xx. ca. xxi.

Aug. cōtra  
faulſū. lib.  
xx. ca. xxi.  
Fulgētiū  
ad Moni  
mum. li. ii.

be, be but as it were one droppe to the holle ſea,  
a little warthe to a great mountaine, and becauſe  
they be vnperfite and in many thynges ſpotted  
with ſynne and vncleane, therefore they bee not  
woorth to be repreſented before God as thankes,  
ſeyng all we haue done, is but our dutie & ſharſe  
that. For whiche cauſe we reſorte to the body of  
Chriſte, whom God hath geuen to vs, and hym  
as being ours, we offer to God againe, and ſo in  
him we ſupplie that we lacke in our ſelues. For  
it is he that by his propitiatoꝝ ſacrifice (whiche  
we celebrate in the holpe Maſſe) doth reconyle  
vs to god, and with the plentie of his gyftes ma  
keth vs thankes geuers, and in all thinges ta  
keth vpon him our perſon, and ſuppliyeth that we  
ought to do, and by the very nature of his ſacri  
fice, which is his bodye, ſtirreth vs to continuall  
geuing of thankes, ſo that our Sacrifice beyng  
Chriſtes bodye, as it is the greateſt gyfte that  
God gaue manne: So it is a woꝝthy and a reall  
geuing of thankes for all his other gyftes. And  
therefore it is alſo called *Sacrificium Eucharistiē*,  
a ſacrifice of thankes geuyng, not onely for that  
we by it geue thankes to God in woꝝdes and  
prayers, but alſo for that it is it ſelfe a ſacrifice  
of thankes for oure redemption, for the hope of  
our health and ſaluation. And where as ſacrifice  
is the greateſt and chiefeſte kynde of adozation  
that can be, pertyning to God by honoꝝ called  
Latria, therefore we do make ſacrifice to no crea  
ture, neyther to Saynt noꝝ Angell, but onely  
to the holpe Trinitie, whiche is the onely and  
true

true God, and all our Temples and Aultars be  
 builded, erected, and dedicate onely to God, there  
 to doe Sacrifice to God, and to no Saynte, al<sup>Aug. de ci</sup>  
 though in our Sacrifice we name, and haue re<sup>ut. lib. viii.</sup>  
 membraunce of the holye Martires and sayntes, <sup>cap. xxvii.</sup>  
 both to thanke God for theyr victories, and also <sup>et. lib. xxii.</sup>  
 to prouoke our selues to imitate them in the ouer <sup>cap. x.</sup>  
 comming of our ghostely enemies.

By this (good people) that I haue declared  
 vnto you, ye ought truly to vnderstand and be-  
 lieue that: Chrystes naturall bodye in the blessed  
 Sacrament, is the proper Sacrifice of Chrystes  
 Church, and that Chyiste hym selfe, both by his  
 owne deede, and also by his expresse woorde and  
 commandement, did institute and ordeyne that  
 the church his spouse shoulde by her publyke mi-  
 nisters beyng Priestes, offer to almyghtye God  
 the father, with the sonne, and the holy Ghoste in  
 sacrifice, the same his naturall bodye in remem-  
 braunce of his passion, which passion the church  
 now dayly to the worldes ende dothe renetwe in  
 mysterye, and dothe represent before God in the  
 holye Masse, for the attenyng of al the graces  
 and benefites purchased by the same passion be-  
 fore, after the measure of his goodnesse, and as  
 our saythe and deuotion is known vnto hym,  
 and in all her needes and troubles, it refozteth  
 to GOD, trustyng to haue reliefe and mercye,  
 onely for the merites of that passion, whiche it  
 representeth to GOD, as a full satisfactyon  
 for all her offences, and as a full perfectyon of  
 thankses for all his former benefites and gyftes.

The .xii. Sermon.

And finally by this Sacrifice of Chyestes body and bloud in the Masse, we certainly declare and professe that nothyng doth exercise our fapth in the knowledge of God and of our selues, moze then this Sacrifice of the Masse doth, and that nothing doth moze increase our charitie and hope in the mercye of God, and it declareth that we beleue that there is no Sauoure, but onelye Chyeste our Lorde, and that we haue no refuge but to hym, ascrybpyng altogether to the merites of his passion, and so by it we most of al set forth our humilitie, and the glozpe of Chyeste and his true honour.

Whiche sacrifice if we dayly and deuoutly exercise and come vnto, and behaue our selues as becommeth Christen men, and in suche affection and intent as I haue declared nowe howe the church doth, no doubt of it, but we shall perceiue great comfort in our heartes, great amendement in our lyues, and greate furtheraunce to the at-  
tepyng of everlastyng lye, to the whiche he byyng he, that by his passyon redeemed  
he, to whom with the father and  
the holy ghost be all honour,  
glozy, and prayse for  
euermore.

Amen.

**O**f the Godly prayers and re-  
mones bled in the sacrifice of  
the Masse. Sermon. xlii.



**I**n that Sacrifice whiche is  
Chryste, no man is to be follo-  
wed but Chryste: it is meete for  
us to bee obedient, and to doo  
that thyng whiche Chryste dyd,  
and commaunded to bee done.  
And therefore (good people)

Cypri. li. ii  
epist. iii.

consideryng that this our sacrifice of the Masse,  
is (accorpyng to Chrystes commaundemente)  
the commemozation of Chrystes passion, the ho-  
lye Church of Chryst ever since the tyme of his  
passion, hath obediently bled to doo as he dydde.  
He dydde consecrate the breade and wyne with  
hys omnipotent blessinge, and made there pre-  
sent hys very bodye and bloud, and also he offe-  
red that his bodye and bloude after the order  
and maner of Melchisedech to his father, and  
thyrdely receyued it hym selfe, and gaue it to his  
disciples: Euen so the holy Church in Chryste,  
and Chryste by the holy Church, doth the same  
in all poyntes at this daye: for the speciall and  
substantiall part of the Masse consisteth in these  
thre poyntes, in consecratyng the breade and  
wyne into the bodye and bloude of Chryste, in  
offeryng of the same bodye and bloude of Chryst  
to God the father, and in recepyng of the same  
by the deuout and saythfull people.

Chryste also after his supper and befoze hys  
passion

l. iii.

The .xiii. Sermon.

Mat. xxvi.

Ioā. xv. xvi

Ioā. xvii.

passion dyd say an hymne, befoze he went fourth  
to the mount Oliuet, and he taught his disciples  
many necessary thynges, and promysed to sende  
vnto them his holy spirite, which shoulde teache  
them all truth, which than they coule not beare,  
and afterwarde prayed longe and feruentlye for  
his faithfull disciples, and for the holle Church  
that shoulde by theyr wooorde beleue in hym, and  
specially for theyr peace and vnitie in God, and  
among them selues.

In these thynges also the holye Church doth  
followe the example of Chryste her heade, whiche  
in the mynistration of this Sacryfice vseth to  
toyne almoste all the other inwarde Sacryfices  
of a Chrysten man, as confessyon of synnes, in-  
uocation of Gods mercye, the prayle of God, pe-  
titions for thynges needefull, the doctrine of the  
people, the profession of our common sayth, the  
geuyng of thanks to God, prayers for all states  
of Gods church, the honouryng of Chryste, the  
askyng of Gods peace, the exhortyng of the same  
with dyuers other Godlye exercises, whiche I  
shall (God wyll) at this tyme shortly & per-  
ticularly shewe vnto you, to the intent you maye  
knowe howe there is nothyng conteyned in the  
Masse, but a heape of all godlynes and spiritual  
Sacryfices, and therby to be the moze prouoked  
and disposed to the often blyng and frequentyng  
of the sayde Masse.

If yt of all the holye bestementes wherewith  
the priest goeth to the Altare, besyde other my-  
steries which they teache and signifye, they re-  
newe



newe the memoꝝ of Chꝛistes passion in our ha-  
tes. For as the Jewes dyd fyꝛst couer Chꝛistes Luk, xxii.  
face, and dyd moꝛke hym and buffet hym, so hath  
the Pꝛiest in memoꝝ of that, an Amisse put vp  
on his head, and also the whyte Albe put ouer all  
his body, doth bꝛynge vs in remembraunce howe Luk, xxiii.  
Chꝛyste was contempned of kynge Herode, who  
in mocking of hym, put vpon hym a whyte appa-  
rell, and sent hym backe agayne to Pylate. And  
the Maniple vppon the Pꝛiestes arme, and hys  
gyꝛdle about his white Albe, and the stole about  
his necke, do shewe to a man howe Chꝛyste was Ioan, xix.  
bounden faste to a pyller when he was whyped  
and scourged. And as Chꝛist was crowned with Mark, xv.  
thorne, and had his handes and feete nayled to  
the crosse, so in the Amisse and Albe of the pꝛiest,  
there be tokens of these flue woundes. And the  
upper bestement of the pꝛiest putteth vs in me. Math. xxv.  
moꝛie of the purple robe that Pilates souldiours  
put vppon Chꝛyste after they had scourged hym.  
And vpon the backe of his bestement commonly  
there is made the signe of the crosse, teachyng vs Ioā, xix.  
howe Chꝛyste was compelled to beare his owne  
crosse vpon his backe thꝛoughe the cite, so that  
when so euer we see the pꝛiest thus appareled, go  
vp to the Altare to celebrate the commemora-  
tion of Chꝛistes passion, we may remember how  
cruelly Chꝛiste was handled of the Jewes, and  
after what soꝛt he went vp to the mount of Cal-  
uerie to suffer his passion foꝛ the redemption of  
man.

The pꝛiest commyng to the Altar beginneth

R. iiii.

first

The .xiii. Sermon.

The confession.

first of all with the Sacrifice of a contrite harte, without the which no manne can do the woork of God woorketh, and there besyde the Sacramental confession, which he hath made before (if his conscience dyd repproue hym of any deadly sinne) he maketh also a generall confession of all hys synnes, not excusyng his fault or laying the blame vpon God, or any other thyng, but knocking vppon his brest, accuseth and iudgeth hym selfe. And because our deadly offences be done agaynst God, and his holle Church, therfore he maketh his confession to God, and to the holle Church, bothe triumphant in heauen, and militant here in earth, requyring of God pardon and remission, and requyring of the Church ayde to ioine with hym in prayer, and as they that doo there assist him, do pray for him in his hearing, so is he sure that the blessed Angels and Sayntes in heauen are of theyr abundant charitie glad of his penaunce, and praye for his pardon and amendement.

The office

In the meane tyme the quere and the Priest also at the Altar, do begyn the office of this ministracion with an Hymne or Psalm, or some part of a Psalm, as the church doth in all other seruice, and with it he vseth an other inward sacrifice, whiche is the inuocation of Gods helpe and mercye, which for seruent desyre to haue his petition graunted of almyghty God by the merites of Christ, he repeteth it dyuers tymes.

Kyryeleyson,

And for suche certeyne and sure confidence, which he hath of Gods mercy for Christes sake, he beg

he beginneth by and by after that the Sacrifice of prayse, and bleth the same woordes that the *Gloria in excelsis.* Angelles prayled G O D withall, when they brought the glad tydynges of Chrystes natiuitie to the world, whiche the Priest and the quere do prosecute and continue for ioye that God hath wrought mercifully amonges men.

And then the Priest salutynge and wythyngne well to the people, to styre theyr hartes to deuotion, & to ioyne with him in the common prayer, sayth the collect which is a Sacrifice of prayer *Domineus vobiscum. The col. lect.* for all such thinges as the people hath nede vpon, and is called a Collect, for that the common petitions of the people bee collected and gathered together in one prayer, and is offered and vttered onely by the mouth of the Prieste in all theyr names, wherunto the people aunsweryng *Ame,* geueth their consent, praying god to graunt that for all theyr saluation, whiche is requyred in all theyr names.

After these Sacrifices of Confession, inuocation, prayse, and petitions, the Priest conuerteth his woordes to the doctrine of the people, and fyrst begynneth with some parte of the lawe and Prophetes, or of Saynt Paules epistles, wherin is shewed the true meanyng of the lawe and Prophetes, preparynge theyr hartes to the most persite and most holsome doctrine of the Gospell *Gospell.* of Chryst, the spirituall foode of mens soules, to thintent that such as be not partakers of Chrystes bodye and bloude corporallye in the Sacramente, maye yet by the instructyon of the holye

The. xiii. Sermon.

Grate.  
Tract.  
Alleluya.

woorde of God be fedde spiritually in theyr soules by saythe, that lyke as the holye Masse is the exercise and practyse of good lyuyng, so it might also bee the schoole and teacher of true saythe. And betwene these twoo doctrines of the Lawe and the Gospell, are sayde oꝛ song certeyne Canticles oꝛ songes of Gods prayse, accordynge to the condition & nature of the tyme, as the Grate and Tracte for the tyme of penaunce, when men lamente theyr synnes and myserye of thys lyfe, and the prolongyng of the lyfe to come, oꝛ els the Alleluya, whiche is a song of Gods praise for the tyme of ioye and gladnesse, when menne reioyce, considering the state of theyr eternall felicitie to come, vsing styl the olde straunge woorde without interpretation, declaring thereby that as yet they be ignozant of suche ioyes as God hath prepared for them that loue him.

Rom. i.

At the rehersyng of the Gospell the prieste saluterh the people, preparing theyr hartes to the hearyng of Gods woorde, wythynng grace to be geuen to them of God, to receiue his word with humilitie and mekenesse, whiche is able to saue theyr soules. And the people ryng vp, and standing reuerently bareheaded, declare them selues to bee attent and readye to heare the Gospell of Christ, and doo glozifie God that hathe vouchersafed to make theym partakers of his Gospell which is the vertue of God, for the saluation of all them that beleue.

And the priest making a crosse vpon the booke and his foreheade, declareth that this doctrine is  
not

not inuented by man, but reueled by God, and perteyneth to the mystery of Chyestes crosse, and oure redemption, and also protesteth with the people, that theyr dutie is not to bee ashamed of the Gospell of Chyestes crosse, but to beleue in theyr hart, and to confesse it with theyr mouth. And for proofof of the same, that sayth commeth Roma. x. by hearyng of the woorde of God, by and by after the readyng and preachynge of the Gospell, the Priest beginneth to professe and offer the sa- Crede. crifice of saythe, whiche the quere or people also professe with greate gladnesse, in suche forme of wordes as the auncient & holy fathers assembled in the fyrst generall counsell at Nyece, dyd utter theyr sayth, to the confusyon of all heretikes that were befoze them, declaryng that they haue the foundation of theyr saythe no where els, but of Chyestes mouth, and the preachynge of his holye woode.

Here endeth the Masse of theym that bee but Missa Canonely learners of our sayth, and be not yet Chyestechumes bened, which in olde tyme were not admit to be norum, present among Chyisten men, in the tyme of the Sacrifice of Chyestes body and bloud, but after the prayers and doctrine ended, were secluded from the Churche, but this maner is not vsed now in the Churche, because euery one is Chyestened beyng a childe, and learneth our sayth afterward. And the Priest procedyng forwarde, Offertory exhortyng all the people to praye, dothe offer to or oblatio. God the matter of the consecration, whiche is breade of wheate, and wyne myxed with water,

℞. vi.

which

washyng  
of handes,

Secret col  
lect,

Chryso.  
de  
Acet. li.iii.

whiche be not yet consecrate, but prepared to be consecrate, and directyng his eye and intencion to the body and bloud of Christ, that afterwarde be made present by the consecration, as Chrysostome prayed befoze his passion, for all them for whom he suffered: so the Priest befoze the mystical oblation, saith that he offereth it to God, in the honoz of God and all his Saintes, for his synnes and offences, for the saluation of all that bee lyuyng, and for the rest of all them that be departed, and prayeth that God would so accept it. For to this ende euery Sacrifice that we make, and euery good dede that we do, is intended and directed, whiche they be not able to byng to passe, but by the merites of Christes blodye Sacrifice vppon the crosse. And here begynnyng this moste holye and sacred mysterye, for reuerence to the holye sacrament, the prieste washeth his handes, that no outward filthynes shoulde seclude hym from the communion, and therewithall prayeth to be made cleane from all vncleannesse of bodye and soule, that in cleane lyfe he myght perfourme the holye worke of God, whiche is also a lesson to the people, and to put away noughty thoughtes out of theyr hartes, leaste God offended with theyr synfull thoughtes, dooe turne his face awaye from theyr oblations and prayers. And as the Priest befoze exhorted the people secretely to prayer, so doth he praye secretly hym selfe, with muche deuotion, that theyr common Sacrifices Chryso. de maye be acceptable to God for them, and that if Acet. li.iii. would please almyghtye God to graunte that the in-

the influence of hys grace myght discende and sanctifie the oblations, that when they be sanctified and receyued, the heauenly vertue and effectes of the blessed Sacrefices maye take place in the hartes of theim for whom they bee offered. To whiche prayer when the people hath consented saying Amen, the Priest saluteth the people, and wytheth well to the, and they to him againe, and he exhorteeth them to lyft vp theyr hartes to God, and so to prepare theyr hartes to the Sacrefice of thanks, which they by theyr holle consent promise to do.

Therefore I beseeche all you (good people) to take heede to your promise, and be ashamed to be founde lyers in the presence of God, specially in the tyme of the terrible sacrifices. Put awaye all carnall and worldly thoughtes, and thynke vpon nothyng, but vpon that ye praye. For the Priest in this preface of the Masse before the canonicall prayer, dothe exhorte the people to lyfte vp theyr hartes to God (whiche they aunswere, they doo) to admonishe them that they ought to thynke vpon nothyng but vpon God. Shut the doore of your hartes agaynst the deuyll, and let it be open onely to God, and lette not Gods enemye enter in the tyme of prayer. For thys is the subtile crafte of the deuyll to call oure myndes from God, and so to make voyde oure prayers, that we shoulde haue one thyng in our mouthe, and an other thyng in oure harte, where as God oughte to bee prayed vnto, not with the onely sounde of the voyce, but with a pure intent, and  
a vige-

Cōcil. La  
odicense.  
cap. xix.

Conci. Bra  
carense. i.  
cap. xxi.  
Sursum corda.

Chryso. in  
Encenis.

Cypri. ser.  
de ora. de  
minica.  
Prefatio.



The .xiii. sermon.

a bigilant mynde, earnestly thynkyng vpon that he prayeth. For no manne can worthely geue thanks to God that hath not his harte lyfted vp to God. And because the true honour and spirit, et li; woorthyppe of God, standeth in this mooste tera, ca, xi. of all, that our soule be not vnthankfull to hym: therefoze in the mooste true and syngulare Sacryfye, we are admonyshed to geue thanks to our Lorde GOD, whiche is mooste seemyng and ryght we shoulde doo, seynge he can not bee called thankfull, that ascrybeth to hym selfe that is geuen to hym of God. And then the priest begynneth the Eucharisticall Sacryfye of geuynge thanks, as a publike persone in the name of all the Churche befoze the consecration, folowynge the example of Chryste, who in his laste Supper gaue thanks to God the father, and than blessed and distributed his body and bloude to his disciples.

In this geuyng of thanks by Chyriste oure Lorde, for whose merites they be onely acceptacle, he prayeth to be ioyned and associate with the Angels and Archangels, and all the whole army of the blessed spirites in heauen, who than doo assist the Priest, and be present there in the honour of hym that is offered, pray synge, honour, and adouringe the Maiestie of almyghty God, and with them syngeth the Hymne of the Angels and Euangelistes, geuyng honour, glory, and benediction to the Lorde God of hostes, vsyng also the same woordes of prayse that the chyldzen and the people of the Jewes vled in pray,

pray sing Chyrist when he came rydyng to Hierusalem as a kyng, and yet humblye vpon an Ass, not to take vpon hym the kingedome and pompe of the woꝛlde, but with his passion and death to redeme the woꝛlde.

The rest of the Masse that soloweth, is that parte whiche is called the Canon, whiche is spoken in silence, to declare vnto vs the heaupnesse of Chyestes passion, and that the prieste may the better conuert and sette his holle mynde and attention vppon the woꝛke of God, and the woꝛdes of his prayer and consecration. And he vseth very fewe ceremonies, saupnge onely certayne crosses vpon the hoste, partely to moue the people that stande by, to consider the passion, and partely to declare that oure redemption was wrought by the voluntarpe wyll of God the father, that gaue hys Sonne for vs, and also by the wyll of the Sonne, that haupnge suche power of his owne soule, that no man coulde take it from hym, yet offered hym selfe by the holpe Ghoste a cleane Sacrifice to God, to purifye our hartes from synne.

In this Canon all innocations, all prayers, and petitions bee made and directed to God the father, for his Sonne Iesus Chyristes sake our Loꝛde, and bee made to no creature, neyther in heauen noꝛ in earth, but to hym: and in it bee expressly declared what wee offer to hym, for who we offer, with whom we offer, and to what ende we offer.

The thing that we offer to god, is Chyrist him selfe,

The .xiii. sermon.

Aug. de tri  
nita. li. liii.  
cap. xliii. selfe, nothynge haue we that is perfitte and pure  
to offer to God, but Chryste that is geuen vnto  
vs for that purpose, whom we do not nowe of-  
fer in figure as the Jewes dyd in the olde lawe,  
but in verye truthe, and yet in a Sacrament.

For what is moze meete to bee offered for man,  
then the fleshe of man: and what fleshe is so ac-  
ceptable, as the fleshe of our Sacrifyce beyng  
the bodye of our priest: For Chryste remaineth  
one God with hym, to whom we offer, and hath  
made hym selfe one with them, for whom wee  
offer, and he is one with vs that doo offer, and  
he is the one and the selfe same thyng that is of-  
fered: So that oure externall Sacrifyce that  
pertheyne nowe to the newe Testament, is the  
Conciliū. innocent Lambe of God that taketh awaye the  
Nicenum. synnes of the worlde, whiche Sacrifice lyeth by  
Chrysost. on the Altare, and is offered nowe of the prie-  
ho. de lau- stes without sheddyng of his bloude, and is the  
de dei. holye breade of eternall lyfe, and the cup of euer-  
lasting saluation.

Secondelye because Chryste sufferynge hys  
passyon, offered hys bodye and bloude for the  
holle Church, bothe those that were alpye, and  
those that were deade, therefore the Church re-  
newynge in misterie Chrystes passyon, offereth  
lykewyse the same bodye and bloud for the holle  
church, bothe for the quicke and the deade, and  
that in speciall woordes. Fyrste generallye for  
the holle Catholyke Church of Chryste, secla-  
dyng all those that bee oute of the Church,  
(for no manne offereth the bodye of Chryste,  
but

but for them whiche be the members of Chryste) and then particularly for the Gouerners of the Chyrso, & Church, and of common wealthes, as for the Theophi. Popes holynesse the Succellour of Saynt Peter, to whom Chryste dydde commytte the cure<sup>xxi</sup>, and charge of his vniuersall Church throught out the worlde, for Bishoppes, for Kynges and Princes, and in especial for suche as the Minister any waye is bounde to praye, and for them that bee presente and communicate with the Priest in true faythe and deuoute affection: And also the Church offereth Chryste for the soules of theym that bee departed, hauynge at theyr departyng the sygnes of faythe, whiche be the holy Sacramentes and good woorkes, and sleepeynge in the sleepe of peace, whiche is the peace of conscience towardes God, with sure hope and truste of remyssyon by Chryste, that is to saye, for suche as in theyr lyues obteyned so muche grace of God, that our charitie and Sacrifices myght helpe and releeue theym after theyr deathe. For seynge the soules of suche bee not separate from the Church, whiche is the kyngdome of Chryste, amonge the members of whiche kyngdome there is a mutuall communion of all good deedes and godlye woorkes or Sacrifices, therefore the Church commendeth them to the mercie of GOD, and the intercession of Chrystes oblation, verely beleuynge that the precious bloude of Chryste, as it is profytable for the saluation of the lyuynge, so it is also auaylable for the absolution and perfection of them.

The .xiii. sermon.

them that be deade, that they beyng for a tyme deteyned in the tempoꝛall afflictions and purgations, myght the soner by the vertue of this blessed sacrifice be deliuered & brought to the place of lyght and eternall peace, where nothyng encreth that is spotted and vnperfite.

Chyrdly, because the blessed virgin Mary the mother of God, and the holy Martyrs & saintes in heauen, be also our bꝛethzen and members of Chyestes Churche, for the whiche Chyest sufferd his passion, and beyng knyght to vs in one cōmunioꝛ by the bande of perfite charite, and beyng carefull for vs, and they be sure for theym selues, cease not to communicate with vs in pzaiꝛer, and to require of Chyeste the perfection of his bodye, whiche is the Churche: therfoꝛe in oure oblation of Chyestes bodye and bloude, we ioyne with them, and with honoure and reuerence we remember them at our Loꝛdes table, not to pray for them as we do for other, that reste in peace, but rather that they shoulde praye for vs, that we may folowe theyꝛ footestepꝛes, and in al our affayꝛes be defended by Gods protection, and that by the merites of Chyeste, whom we praye not to wepe our merites, but to pardon our offences.

August. in  
Ioā. tract.  
lxxxiii.

And laste of all in the Canon is expꝛessed for what ende we offer Chyeste, that is to saye, in remembraunce of his passion, his resurrection, and glorioꝛous ascension, moste humbly beseeching that God of his mercye woulde accepte hym for vs and oure saluatioꝛ, and where as hee is for hym

hym selfe most acceptable in his syght, that lyke-  
wyle he woulde accepte vs, that bee hys bodye  
in earthe for hym, that by participation of hys  
moste pzeious bodye and bloude, we myght bee  
fulfylled with all grace and heauenlye benedic-  
tion.

Thus doth the churche offer Chryste her head  
to **G O D** the father, as a woorthye Sacrifice  
of prayle and thanks for her redemption, for the  
hope of health and saluation, and for al his other  
benefites, and also it offereth hym as a Sacry-  
fice propitiatorie, by the vertue of hys passion,  
for all her synnes and offences, that wee in this  
woylde might liue in peace with **G O D**, and af-  
terward be delyuered from eternall damnation,  
and with his electes bee rewarded in the kinge-  
dome of heauen.

And to conclude this Cononycall prayer, the  
Prieste haupnge Chryste Gods Sonne in hys  
handes befoze hym, who is the onely Media-  
tour betweene **G O D** and manne, trustynge to  
obtayne what so euer he asketh in hys name, and  
beynge instructed by hym, howe to praye to the  
Father, sayth boldely the Pater noster, in which  
prayer is confeyned all that is good and neede-  
full for the lyfe of manne, bothe temporall and  
eternall. And soo maketh an ende of the Ca-  
non.

And because this is the mysterpe of vnitie  
and peace, whiche canne not bee hadde, but by  
the mercye of Chryste: therefore the prieste tur-  
nynge hym to the Lambe of God, who onelise  
takeh

The .xlii. sermon.

taketh awaye the synnes of the woꝛlde, prayeth deuoutly foꝛ the peace of conscience whiche commeth by remysſyon of synne, and foꝛ the peace of hys affections, which commeth by the mortification of the fleſhe, and alſo foꝛ the peace of bꝛotherly charitie, whiche is poured into oure hartes by the holye Ghoſte, and ſo taketh and geueth to the people the kyſſe of peace, the token and teſtimonie of vnitie and Chryſten charitie.

The other prayers that folowe in the Maſſe perteyne to the deuotion of hym oꝛ them that receyue the blessed Sacrament, that they maye receyue it woꝛthelye to the proſyte and ſaluation both of body and ſoule, and that it myght be acceptable to God foꝛ all them foꝛ whom it is offered, therefore (good people) ſeynge that I haue now by Gods helpe declared vnto you as ſhoꝛtelye as I coulde the holle ſumme of all that is ſayde and done in the maſſe, whiche is all moſte godlye, and moſt comfortable, perteynyng al to thys ende, to ſet fooꝛth the benefits of Chryſte, and the vertue of his paſſion, and conteynyng in it almoſte all the ſpirituall Sacrifices of the newe lawe, and the exercyſes of true faythe, as confeſſion of synne, inuocation of God, prayer, doctrine, geuyng of thanks, and ſuche other as I haue reherſed: I ſhall moſt hartely require you (as you are moſte bounden) to haue thys woꝛke of God in ſuch eſtimation as becommeth Chryſten menne that bee members of Chryſtes Church, redeemed with hys pꝛecyous bloude,  
and



and that by vsing of this Sacrifice of the church, which is a commemoration of Christs passion, moſte acceptable in the ſight of God, and commaunded by Chryſte to bee done of vs, ye myght thereby receyue plentuous and abundant grace and mercye, bothe for you that bee alyue, and alſo for them that bee departed in the ſayth of Chryſte, and in all your neceſſities and diſtreſſes, reliefe and ſuccour. And when the conſecration of the verye bodye and bloude of oure Sauour is made by the power of his omnipotent woorde, and the price of our redemption is lyfted vp for you to ſee by ſayth, vnder the ſeueral fourmes of breade and wyne to bee adoured and woꝛſhypped with Godly honour: then call to your remembraunce howe that Chryſte for your ſaluation was lyfted vp alofte in the ayre vpon the croſſe to be ſene of all the worlde, and howe his precious bloudde ranne forth abundantly, out of all the woundes of his bodye, and than pray that God the father woulde looke vpon him for vs, and accept hym for a full ſatiffaction of all our ſynnes, ouer and beſide al that we can do and ſuffer, and for a perſpyte ſupplyeng of all our negligences and vnperſitenelle, and for a woꝛthy Sacrifice of thanks for all hys benefites geuen vnto vs.

And to thintent ye might bee moze intirelye ſopned to Chryſte, and be moze replenyſhed with his gyftes and grace, I woulde wyſhe and exhorthe you the oftener to prepare your ſclues to receyue cozpozally the bleſſed ſacrament, whiche  
is euer

The viii. sermon.

Math. viii.

Is euer ready prepared for you to receyue, and  
whē as of reuerence you forbear to receyue hym  
as the Centurio sayde, that he was not worthy  
that Chyſte ſhoulde enter into his houle: yet at  
leſt reſoꝛt to this Sacrifice, and with fayth and  
deuotion receyue Chyſt ſpiritually, and geuyng  
thankes for all hys gyftes, commyt your ſelues  
hollie to the cuſtodye and tuition of almyghtye  
god, who is alwayes ready to ſhewe vs mer-  
cy for Chyſtes ſake, to whom with the  
father and the hollye Ghoſte be all  
honour, prayſe, and gloꝛye,  
woꝛlde without  
ende. Amen.

(.)

**C** Of the necessitie and com-  
 munitie of Penance in ge-  
 neral. Ser. xliii.



Our Lorde and Sauoure Je-  
 sus Chryste whyche came into  
 this worlde to call and save sin-  
 ners, dealingge pacientlye with  
 them, not wyllynge anye manne  
 to peryshe, but al men to be con-  
 uerted and turned to him by Pe-  
 naunce : after that John Baptiste, whom God  
 sent befoze his face to prepare his waye by prea-  
 chynge of Penance, was appzeihended and caste  
 into prysen : than (I say) our Sauour Chryste  
 began to preache the gospel of his grace and glo-  
 ry, after this fourme, sayenge : Doo penance, Mat. iiii.  
 for the kyngedome of heauen draweth nere : tea-  
 chynge vs bothe by his woozde and deede, and  
 lyke as John Baptiste goeth befoze, whose my-  
 nisterie was to preache Penance, and Jesus com-  
 meth after, by whose death we haue redemption  
 and remission of synne : euen so in the harte of  
 euery synner, the effecte of Johns preachynge  
 whiche is true and vnfaigned Penance must go  
 befoze, that the effecte of Chrystes passion, which  
 is grace, mercye, and remission of synnes, maye  
 come after.

And as this doctrine of penance was fyrst of  
 all other taught by our Sauour hym selfe, and  
 by John his moste holye Prophete, as a thyng  
 most

The .xiii. sermon.

most necessarie for the instruction and saluation of all men : euen so hys holye Apostles in the beginning of theyr preachynge, obserued the same matter and forme of doctrine, as Saynct Peter in his firste Sermon made at Hierusalem in the day of Pentecost, when he had opened the woꝝke of the holye Ghoste in the gifte of tounges, and thereby toke occasion to sette fooꝝth the myste-rye of Iesus Chryste, at the laste ende his doctrine to the people, whiche were smytten with compunction of harte by his woꝝdes, was this:

**Actes, ii.** Doo penance, and be euery one of you baptyfed in the name of Iesus Christe, for the remyslyon of your synnes, and ye shall receiue the gifte of the holye Ghoste. And in his nexte Sermon wyrtten

**Actes, iii.** in the thyrde chapter of the Actes, hee taught the same doctrine in these woꝝdes : Doo you therefore penance, and bee conuerted, that youre synnes maye bee taken awaye. Sayncte Paule also calleth the doctrine of Penance the foun-

**Hebre, vi.** dation of all other doctrynes in the harte of a Godly man, out of whiche do sprynge suche o-ther vertues as byynge a man to the perfection of a Chrysten lyfe. Lykewyse Saynct John E-uangeliste began with the same doctryne of Pe-nance, wyrtynge in his Revelation to the se-uen Churches that were in Asia, saynge thus to the Church of Ephesus in the person of Chryst:

**Apo, ii, iii.** Remember from whence thou hast fallen, and do penance, and do the fyrst woorkes, or els I shal come to thee soone, and shall remoue thy candle-sticke from his place, excepte thou do penance.

And

And this doctrine also did all the other Apostles  
 fyyste and principally sette forth to all them that  
 receyued the saythe of Chryst, as mooste neces-  
 sary for theyr saluation, beyng taught and com-  
 maunded so to do by our Sauour Chryste hym  
 selfe, when befoze hys Ascencion hee opened to  
 them theyr wyttes and vnderstandynges to vnder-  
 stande the Scriptures, saying to them, that Luk. xxiii  
 it was so wyrtten that Chryste so shoulde suffer  
 and ryse from deathe the thyrde daye, and that  
 penaunce shoulde bee preached in hys name and  
 remission of synne, throughout all people, begin-  
 nyng at Hierusalem. For which cause and consi-  
 deration, I as a minister of our sauour Chryste, ii. Cor. v.  
 to whom he hath committed the wooorde and mi-  
 nisterie of reconciliation, vsynge as it were hys  
 embassage to exhort you to be reconciled to him,  
 intendynge to teache you at this tyme what  
 thynges to do for the sauyng of your soules, and  
 the attaynyng of euerlastyng lyfe: haue thought  
 it mooste expedient for satisfynge of my dutie in  
 folowynge the example and commaundement of  
 oure mayster Chryste and his Apostles, and for  
 your erudition to bee taught the streyght pathe  
 and hys beaten way of our Chrysten religion, to  
 speake of penaunce, and fyyst to declare the ne-  
 cessitie and commoditie of the same, and than in  
 order the partes of it, and howe to do it in suche  
 maner as it may be acceptable to Almyghty god  
 and a meane to attayne his mercy and remission  
 of synne.

fyyst of all consider you (good people) that pe-

L. i.

naunce

The .xliii. Sermon.

haunce is a gift of God, as the scripture sayeth:  
 Actes. xi. God hath geuen and graunted penaunce to the  
 Gentiles for lyfe and saluation. And it is God  
 that standeth at the doore of our hart and kno-  
 Apoca. iii. keth, by whose inspiration we haue the begyn-  
 nyng of our conuersion, without whom we bee  
 not able and sufficient of oure selues, as of oure  
 ii. Cor. iii. selues to thinke any good thought. This gyfte  
 Chrysost. of penaunce is a perfitte and merueylous greates-  
 homi. de gyfte, being as Saint Chrysostome saith, the mo-  
 penitencia ther of mercy, whereby (as the wyse man saith)  
 Sapien. xi. God doth dissimule the synnes of menne for pe-  
 naunce, that is to saye, God of his mere mercye  
 and fatherly affectio, doth beare with the synnes  
 of men, & differreth to auenge and puny the them  
 iustly accordyng to theyr desertes, patiently loo-  
 king for theyr conuersion and penaunce, by mea-  
 nes wherof he might remit their offences, deli-  
 uer them from many daungers, geue vnto them  
 plentie of grace, and conduct them to the fruitio  
 of his glozy. For if God should by and by puny the  
 Chryf. ho. all offenders, neither Zacheus shoulde haue had  
 xxxiiii. in. space to haue done penaunce, nor yet s. Mathew,  
 i. Cor. xlii. nor many other, beyng taken awaye to eternall  
 death before the tyme of theyr penaunce. But  
 our most meeke father callynge euerye one to pe-  
 naunce, doth abyde and tarye for vs, whiche pa-  
 cience who so euer abuseth and contemneth by  
 remayning still in his former synnes, accordyng  
 to the hardnesse and obstinacy of his owne hart,  
 dothe stowe vp to hym selfe Gods indignation in  
 Rom. ii. the daye of Goddes anger and iuste iudgement,  
 when

When he shall render to euerye one accordynge to his woorkes. And as he sayth hym selfe, except in very deede we do penance, we shall all perishe and bee condemned, whereby we vnderstande howe profitable and necessarye a medicine penance is, without the whiche synnes bee not remitted to them that haue the vse of theyr vnderstanding and reason. The Serpent in Paradise moued Eve to sinne, penance loosed her againe, and from thence came good and euill to manne. Our father Adam was expelled out of Paradise for synne, and we and all other that bee his chyldren, be called thither agayne by penance. For penance openeth, that sinne hath shut, and the mercifull goodnes of God doth call vs thither agayne, from whence his anger hath caste vs out. What a great power and vertue hath this vertue of penance, whiche by the mercye of God remitteth synne, openeth Paradise, healeth the contrite man, maketh gladd the heauye, reuoketh a manne from destruction, restozeth hym to his former good state, reneweth his olde honour, repayreth all the decayes of vertue, maketh hym acceptable and bolde with God, and doth purchase of God moze plentie of grace then he had before.

Luk. xxiii

Chrysost.

hem, de

penitentia

This vertue is lyke a fruitefull feelde, the fruite wherof when an hungrie sinner dothe eate, he is well refreshed in his soule, groweth in credit and truste with God, and after remission of his synnes, wareth fatte in good lyfe, and speaketh to God after this maner: Lorde before the

A. ii.

is all



The, xliii, Sermon.

**Pla, xxvii** is all my desyre, and the mournyng of my harte is not hydde from thee : the feare of synne vexeth me, the weyght of my conscience oppresseth me, in my selfe I haue no hope to lyue, noz boldenesse to dye, at thy iudgementes I tremble, and feare the paynes prepared for the wicked spirytes, here me I beseeche thee whyles tyme is, and pardon that I feare befoze I go, and shall bee no moze. To suche a penitent hart is remission geuen, and lyfe graunted.

August. de  
penitentie  
medicina,  
cap. i.

And for better knowledge of penaunce, it is to be considered that the doing of penaunce is three wayes spoken of in holpe Scripture : one is for all kynde of synne befoze Baptisme. For he that is iudge and ruler of his owne wyll, when he cometh to Baptisme, he canne not begynne a new lyfe, except he take repentaunce for his old, and he must haue hope and loue to be made that he was not, and hate that he was. From thys kynde of penaunce befoze baptisme onely younge chyldren be free, whiche as yet can not vse theyr free wyll, and for theyr consecration and remission of originall sinne, the saythe of the Church whiche is professed by the Godfathers and mothers as representing the Church, dothe profite and suffice, and so by the Sacramente of saythe which is Baptisme, they are made saythful, and members of Chrystes mysticall bodye. Of thys penaunce speaketh Saynte Peter saying thus:

**Actes, ii.**

Do you penaunce, and let euery one of you be baptised in the name of our Lorde Iesus Chryst, for the remission of your synnes,

The

The second way of doing penauince, is for be-  
 nall sume after baptisme, and is daylye done oz  
 ought to be done throughtout a mans holle lyfe,  
 so longe as we be in this weake, frayle, mortall,  
 and synful flethe. For which cause we knock vp-  
 on our bzeastes, sayeng: forgeue vs our trespas-  
 ces, as we forgeue them that trespase agaynste  
 vs. For we requyre not to haue those synnes for-  
 geuen vs, whyche we bee sure were forgeuen in  
 baptisme befoze, but those whyche throughe our  
 frailtie and sensualitie by litle and litle continu-  
 ally creepe vpon vs, whych beyng manye if they  
 were all gathered together agaynste vs, and we  
 contemned to auoyde them in tyme, they would  
 so greue and oppresse vs, as one mortall synne.  
 For what difference is it to haue a mans thyppe  
 drowned at once wyth one greate sounge and  
 waue of the sea, oz to suffer the water to enter in  
 to smal holes by litle and litle til the ship by con-  
 temning to draw the poompe be ful, and so sinke  
 and be drowned: For the whiche cause we fast,  
 doe almes and praye, wherein when we say, for-  
 geue vs as we forgeue, we declare that we haue  
 somthing to be forgeuen, by which woozdes we  
 humble our soules, and ceasse not after a certain  
 maner to do dayly penauince.

Aug. ad Se-  
 leuc. epist.  
 cviii.

Math. vi.

The third way of doying penauince, is for such  
 deadlye synnes after baptisme, as be prohibited  
 by Gods. x. comaundementes, of which the Apo-  
 stle saith, al they that do such, shall not posses the  
 kingdome of heauē. And this penauince ought to  
 be moze greuous and paynfull, because the fault  
 is great,

Gala. v.  
 Aug. de  
 vtilitate  
 penitentie

A. iiii.

The. xliii. sermon.

is great, causing a deadly wounde in oure soules, as adulterie, murder, or sacrilege. But althoughe the wounde bee great, greuous, and deadly: yet almighty **GOD** as a good Phisician, after the suggestion of synne by the deuyl, the delectation of the fleshe, the consent of oure mynde and freewyll, and also the doyng of the synne in dede, as though we hadde lyen in graue synkinge foure dayes as Lazarus dydde, dothe not so leaue vs, but cryeth Lazare veni foras: Come forth **O** Lazare, and by and by miserye gaue place to mercye, death to lyfe; Lazarus commeth forth and is bounden as men bee in confession of their synne doyng penance. Of this speaketh Sainte Paule too the Corinthians, saying: I am affraid least when I shal come againe, God doo humble and afflict me among you, and least I lament and mourne for manye of theym that haue sinned befoze, and haue not done penance for their fornication and vnclene life they haue vled.

Hieron. in  
cap. iiii. Esai

This laste kinde of penance is that whereof wee specialllye treate vppon at thys tyme, and is called by the holye fathers the seconde table or boorde after baptisme. For all sinners being as it were drowned in the floode of synne by reason of originall synne that from Adam overfloweth all the worlde, or elles by theyr owne actuall synne which they haue done in theyr owne persones belyde, maye be saued and escape oute of thys floode if they wyll take holde of the fyrste boorde whiche is Baptisme. But after the Sacrament

crament of Baptisme yt they fall into the waters agayne by deadly synne, there is no remedye to be sauéd from drowynge and dampnation, but onelye penauante whiche is the seconde boorde that God hath ordeyned to saue vs by, so that who so euer taketh holde of it unfaynedlye, durynge the tyme of thys naturall lyfe, no dout of it, it wyll by Gods mercyfull grace bring him to the haueu of saluation, were his synnes neuer so great and haynous, whereby we maye vnderstande howe necessarie a treasure thys is. as beynge the onelye remedye nowe lefte vnto vs to restore vs to the fauour of God whiche by synne we had lost before.

Wherefore I doo exhorzte euerye manne and woman in the name of our Lorde Iesus Christ, as they tender the health and saluation of their soules, to bee diligent and careful to vse thys speciall remedye ordeyned of God for remission of synne, neyther contempnyng his iustice, nor dyspaynyng of his mercye, whiche twoo be the lettes of true penauance, and enemyes to the grace of GOD in remission of synne. For God is a iust, mightie, and patient Iudge, forbearyng and forgelyng the penitent synner, iudgyng and condempnyng the obstinate sinner. As the consideration of his mercye should speevelye prouoke vs to amendement: so the feare of his iuste iudgement shoulde vtterlye take awaye all delayes. Wee be in daunger on bothe sydes, bothe by to muche hoppyng, and by dyspaynyng. He is deceyued by hoppyng that sayth,

L.iii.

God

God is good and mercyfull, promysing pardone when so euer we conuert, therefore I wyll doo that pleaseth me, I wyll geue the bydle to my lustes, and satisfie the despyres of my minde. On the contrarpe syde hee is decryued by desperati- on, that falling into greuous synnes, and thyn- king them not able oz woozthye to be forgeuen, saythe to him selfe: I shall bee dampned, there- fore I wyll doo that pleaseth mee, the one is in daunger by presumyng of Gods mercye, promy- syng to him selfe longe life, the other is in daun- ger by vndiscrete feare of Gods iustice, and hoz- tour of hys great and manyfolde synnes. But euerye Christen man and woman oughte to go circumspectiue in the myddest, and beware for fallynge on eyther syde; remembrynge that the Scripture saythe to hym that is in daunger by to muche hope. Be not slacke to turne and conuerte to God, nor doo not differre from daye to daye, for Gods anger wyll come sodaynelye, and in the daye of vengeaunce he wyll destroye thee. And to hym that is in daunger by dyspayre, God saythe: In what so euer daye a synner shall be conuerted, I shall forget all his iniquities. For hym that dyspayreth God hathe set open the hauens of forgeuenes, to hym that baynelye hopeth and delayeth his con- uersion, he hathe made the daye of deathe yn- certayne.

Thus takynge heede to oure selues, not abu- sing Gods mercy by delaying our amendement; nor mistrustyn hys goodnesse, for feare of hys iudgement, but speedelye whyles tyme is now offered

Ecclē, v.

Eze, xviii.



Agaynst Desperation.

Serm, xv.



Very synner (good people) that intendeth to obtayne of God by the merites of Chzistes passion remission of hys synnes, must expell and put out of hys mynde all maner of dispaire, and all feare and doubt that should oz myghte

move him to thinke that he shall haue no mercie and forgeuenes at Gods hande, what synnes so euer he hath done, be they neuer so many.

Two thinges there be that bzing a sinner in dispayre: One is, if he thinke that his synnes be so great that God can not forgeue him. And this is very false and agaynste Gods omnipotencye, who hath power and is able to do what he wyll. An other is, if he thinke that almighty God wyl not forgeue hys synnes, and thys is also false, and agaynste the right wysnes and goodnesse of almighty God, who hath promised to forgeue the penitent synner alwayes hys offences, and if we confesse our synnes, God is saythfull and iuste to remit vnto vs oure synnes, and to make vs cleane from all kinde of iniquitie. And in witness of this our Sauour Chziste hath ordeyned the holy Sacrament of Penance, that is to saye, the Sacramentall absolution, whyche the Priest geueth vnto the penitent person truly confessing hys synnes, whyche absolution is allowed

Psal, cxlii.

Eze, xviii.

xxxiii.

i. loan, i

Ioā, ultimo



allobed and confirmed in heauen; and the penitent restozed to the state of saluation; so that to mistrust or feare that God can not or wyll not forgeue the penitent synner his synnes, is deadly sinne in it selfe, blasphemie to almightie God, and dampnation to the partie with Cain and other that did dispayze.

Gene, iiii,

There is an other kinde of dispayze of mercede and saluation, whiche they haue that intende or doo kill them selues, whiche they take not in remembzaunce of the multitude or greatnesse of theyr synnes, but for the heavynes and thoughte of the worlde, as the wyseman saith: Multos occidit tristitia, et non est utilitas in ea. Sadnesse and thought hath killed manye, and there is no profit in it. And Saint Paule saith: The sorowe of the worlde woorketh deathe. These men come to this dispayze thus.

Eccle, xxx

h Cor, vii,

First they take sorowe and thought for suche thinges as haue chaunced agaynst theyr mynnes, and than they doo not put that thought away; but rather set it wonderous deepe and fast in theyr hartes, and letteth continue there styll, and so it groweth till it be so great and so paynfull vnto them, that they be weary of theyr liues, and would fayne be deade. And because they can not die by sicknesse, so shortly as they would, nor by course of nature, therefore they determine to kill them selues, and so they dispayze to haue euerlasting life in heauen, or els thinke not of it, and also do not beleue that they shal haue dānation in hel, but think that if they were once dead, that

that then they shoulde haue no moze sorow nor  
payne in theyr mynde. And so vpon that bngra-  
tions and false beleife, they kyl them selues one  
waye or other, and than be theyr soules damned  
in hell, and be there with Achitophel and Judas  
and other of that sort in moze vexation and pain  
in their mindes, then al the wittes in the worlde  
can deuise.

The remedy against both these kindes of dis-  
paire, is to be well and throughtly perswaded of  
hell, and of the infinite greatnesse of the paynes  
that be there, and how they neuer haue ende, but  
endure for euermoze. And in the beginning to a-  
uoyde and put out of minde al thought and hea-  
uines for losse of worldly goodes, or for any mis-  
chaunce, or for any rebuke or shame deserued by  
them, or otherwoyle, whych they may doo by ope-  
ning the cause of theyr sorow to some one discret  
person or mo. For the longer the cause is kept se-  
cret, the moze greefe and payne it woozketh, and  
shall be the harder to put away.

Chryso. de  
reparatio-  
ne lapsi.

Therefore let euery man and womā vnderstand  
this; that the deuill doth moue a man to dispaire  
of obteynning, for this end, that he might cutte of  
all hope of goodnes, whyche is the ancre of oure  
health, the foundation of our life, the guide of our  
iourney, whereby we retorne againe to almighty  
God. For the Apostle saith: by hope we are made  
safe, and that hope which is seene, is no hope: It is  
hope therefore wherein our saluation consisteth,  
which hope as a chein cast downe from heauen,  
draweth oure soules that holde faste by it, vp to  
heauen,

Rom. viii.

heauen, and deliuering them from earthly grieues, maketh them to forgette and contemne thys present lyfe. But if a man hauing his mynd hollye set and fxyed vpon synne and woꝛldely cares, let slip out of his hand the ancre of hope: he must nedes fall into the pit, and in the bottome of aleuils be dꝛowned and slayne, whiche when our enemy perceiueth, and seeth vs abhorre the multitude of our synnes, and to bee asfayde with the bytyng of our gilty conscience: streyghtway he cometh nere, and doth suggest the thoughtes of dyspayre, makyng vs heauier then any sand or lead, which thoughtes if we receiue and agre vnto, by and by lettynge go the holde of our saluation, we must nedes by the very weight of them be dꝛowned in the bottome of al mischief, contemning the commaundementes of a meeke and good Lorde, obeyng the wyll of a cruell and fierce tyraunt and enemy to our saluation. For to couersion and penaunce, desperation is vtter enemy: whiche if it once rest and dwell in a mans mynde, haue he neuer so earnest an entent, and feruent desyre to be saued, yet the same desperation shall let his purpose, and stoppe the wayes and passages to the saluation of his soule. If the waye of penaunce be once stopped, then is the dooze that leadeth to saluation, shut also. And howe can he that is out of the way, and to whom the doze is shut, do any good woꝛke: when as he can fynde no entrys to goodnesse beyng lette by desperation: for this cause the deuyll by all meanes he canne, goeth aboute to plante suche thoughtes in our heartes.

For:

For when desperation hath caried vs farre from  
 the waye of truthe, then hath the deuyl no moze  
 contention against vs. Against whom shoulde he  
 fyght, when no man withstandeth? But yf the  
 man can loose this band, by and by his strengthe  
 commeth agayne, and taketh delyte to renewe  
 his battayle a frefhe. For he shall perceiue howe  
 he chaseth away the deuyl, whom he fledde be-  
 fore, and shall haue a pleasure to pursue his olde  
 persecutour. And yf perchaunce his foote slyppe  
 and he fall (as oftentymes the cōdicion of warre  
 is,) he maye not by and by dispayze for shame of  
 a fall, but hee muste remember that this is the  
 lawe of fyghtyng, not neuer to fall, but neuer to  
 yeelde, for men do not call him ouercommed that  
 oft falleth, but hym that at last yeeldeth. Lyke-  
 wyse he that is ouercommed by the thoughtes  
 of desperation, how can he recouer his strength,  
 or withstand his enemye, seying he runneth away  
 and wyll not turne backe to fyght againe? I wold  
 not ye should think that I speake onely of those  
 that were a little blotted with a fewe sinall spots  
 of synne: but I speake of hym that hath geuen  
 place to all kynde of synne, that for the outragi-  
 ousnes of his wicked lyuyng hath excluded hym  
 selfe from the kyngedome of heauen, and not of  
 infidels, but of Christen men, and suche as haue  
 befoze times pleased God highly, but after war-  
 des haue fallen to adulterye, and other fylthy  
 lyuyng, suche (as the Apostle saythe) is shame to  
 speake of. These men I saye ought not to dys-  
 payze of saluation, although they had lpen wal-  
 tering

terryng in suche lyke fylthynesse euen to theyr extreme age: what the reason of this sayeng is, ye shall heare yf Gods anger were a passible affection, we myght well saye that the flambe of it coulde not be quenched, which was kindled with so many and great offences. But whē the truth of Gods worde doth define the nature of GOD to be vnpassible, we must vnderstand that now, although God doth punishe and afflict vs, yet he doth it not with passible anger, but with mooste vnspeakeable clemencie, with th'affection of hym that healeth, and not of hym that punyssheth, and for that cause he very gladly receiveth the penitent, seyng that God dothe not punyssh for hym selfe sake (as I sayde befoze) as it were auenging his owne quarell and injury against the synner (for Gods nature receiveth no suche passion into it self) but he doth al for our profit. For our profytte and cozzrection he doth punyssh, not to reuenge him selfe, but to amende vs. He that abyddeth styll in the hardnes of his harte, is lyke to a manne that turneth his eyes from the lyght whiche dothe no harme to the lyght, but byngeth hym selfe into darkenesse: Euen so he that thzoughe an vnpacient harte thynketh to consume the power of God, hurteth in God no thyng, but secludeth hym selfe from all healthe and saluation.

If a Physician suffer a lyttle injury of his pacient vexed with a phrensye, or distempered in hys brayne, yet is he not greued with the same, noz yet angrye, but dothe all thynges that hys arte

arfe of Physycke requyrez, althoughe hys patient seemeth too bee greued with hys medycynes, whiche greefe is not auengynge of the Physitians iniurye, but a curynge of the patientes maladye. And yf the sycke manne begynne a lyttle to amende in hys health, ye shall see by and by the Physitian reioyce, and with moze gladnesse doo the rest of his cure, not remembryng the iniurye he suffered befoze, but procuryng the patientes healthe moze and moze. Howe muche moze almyghtye G O D, when we fall into extreme madnesse of the soule, is not moued with the affection of vengeaunce for the offences we haue done agaynst hym, but is desyrous to heale the olde rotten sores of synne that are corrupted within vs, for the whiche he sayth and dothe all thynges, as onely tendering our health, not delited with our payne. Such is the goodnes of god towards man, he neuer refuseth penaunce, yf it be simply and purely offered vnto him. Although a man were come to the heyght of synne, and yet from thence woulde returne agayne to the waye of vertue, he receyueh hym, he moste fatherlye embraceth hym, and doth all thynges to reuoke hym to his fyrste state agayne, and also whyche is greater and moze excellent than all thys, although a man coulde not fullfyll all the order of satisfaction, yet he refuseth not his penaunce, howe small, howe shorte so ener it bee done, but accepteth the same, and suffereth him not to lose the rewarde of hys conuersion, bee it neuer so lyttle,

This

This seemeth **Elias** to shewe where hee speaketh  
 such lyke of the people of the **Jewes**. For **Esay**, lvii.  
 hys synne I haue a litle made hym sadde, and haue  
 smytten hym, and haue turned my face from hym,  
 and he is sadde and walketh an heauye manne, and I  
 haue healed him, and haue comforted him. But the  
 wicked kynge **Achab** geueth vs a moze euident  
 testimony, which thzough his wifes wickednes,  
 obteyned the praye of his owne couetousnes, but  
 afterward beyng troubled with the great eno-  
 mie of his owne sinne, did repent, and putting  
 on heare and sacke cloth wept for his offence, and  
 prouoked so the mercye of God towardes hym,  
 that he pardoned hym of al his sinnes. For thus  
 sayde God: And God sayd to **Helias**: Hast thou  
 not seene the contrition of **Achab** before me: And  
 because he hath wepte in my sight, I wyl not bring  
 in these plagues in hys daies. **Manasses** also that  
 passed all other tyzauntes in crueltie of wpe-  
 kednesse, that fylled Goddes temples with **Idolles**,  
 that ouerthzewe the seruice of God in  
 true religion, and the obseruation of the lawe,  
 this man I say, excedinge all men in abhominati-  
 on of sinne: yet because he repented, hee was  
 afterward numbzed among the friendes of god.  
 And therefore yf eyther thys man, or the other  
 we spake of befoze, consydering the greatnesse  
 of theyr synnes, had dispayzed to come to Gods  
 fauour again by conuersion and penauce, they  
 had lost al these benefites that chaunced to them  
 by theyr amendemēt. But they casting their eyes  
 vpon Gods vnspeakable mercye and the deepe-  
 nes



The. xv. sermon.

**Psal. xciii.**

**Luk. xxiii**

nes of his infinite goodnesse, loosed the diuelishe  
 cheines of desperation from theyr neckes, and  
 lifting vp them selues wer conuerted to the way  
 of vertue. Thus much haue we spoken of the ex-  
 amples of holy men. Heare now how we are pro-  
 uoked of God to conuersion by the wordes of the  
 Prophetes. Euen this daye (saith Dauid) if ye  
 heare his voice, doo not harden your hartes, as  
 in the daye of prouocation in the wyldernes. In  
 that he sayth this daye, he meaneth all the time  
 of our life, till we come (if it so chaunce) euen to  
 the extreme age: for penance is not weyed by  
 length of time, but by purenes of affection. Haue  
 we not red how the Leuites washed away their  
 moste greuous sinne in the wildernesse, not in a  
 great longe continuance of tyme, but in a litle  
 short houre of one day. The these also that hong  
 vpon the crosse neded no long space to enter into  
 Paradise, but so much space sufficed hym, as  
 would serue for the speaking of a few woordes,  
 so that in a litle moment of tyme, obteyninge re-  
 mission of the sinnes of his hole life, did enter in-  
 to Paradise befoze any of Christes holy apostles.  
 What shall we say of martyrs? haue we not sene  
 them often tymes in one daye, yea, some tymes  
 within the space of an houre, receiue the crownes  
 of eternall rewarde: we must therefore beginne  
 onely, and set vpon it with a manly courage, and  
 firste let vs be moued and angry with that har-  
 lot our owne luste that deceiued vs, and than let  
 vs turne oure holle affection and loue to the ex-  
 ercise of vertue. For that is it that God willeth;  
 and

and requireth of vs. He seeketh not that length of time, but speciall ye looketh to this if our conuersion be true and pure. For whiche cause we often see that manye whiche began laste, are by theyr faithfull endeuour made forwrest. It is not so euill to take a fall, as it is to lye still after the fall, and not to rise againe, and wyth a certayne pleasure and determination of mynde to walke still in sinne, and at last to cloke and couer his noughtye purpose of sinning stil vnder the wordes of desperation. Against who the prophet crieth out with a certeine indignation, saying: doth not he that falleth arise againe? Or is not he that is turned backward conuerted againe? If thou saye, the state of our question is, whether anye faithfull & Chyristen man if he fall, may be restozed againe? To this question I aunswer. In this same that we say, he fel, we graunt that once he stode before he fel. No man saith that he is fallen, that euer did lye, & neuer stode. Yet let vs bring forth holye scripture concerninge this matter, if anye thing be spoken either in parables, or in playne sentences. What other thing thinke you is ment by the shepe, which going astraye from the other ninetie and nine, was afterwarde soughte and brought home to the flocke vpon the shoulders of the shepeherd, doth it not plainly declare both the fall and the restitution of a Chyristen man? For that shepe and the other ninetie and nine, were al of one flocke and vnder one pastoz.

It fed vpon the same pasture, drank the same water, and was lodged wythin the same folde

M. ii,

that

that the other were, but it wandzed a great way, it strayed farre thzoughe the hylls and harde rockes and manye crooked wayes of errour, yet the good shepheard did not leaue it nor suffered it to perishe, but seeketh it, and bzingeth it home agayne. Not compellynge it by piches and beating, but bearing it bypon hys owne shoulders. And not onelye thys parable dothe shewe vnto vs the commoditie of returnyng, but also that  
 Luke. xv. other of the prodigall and ryotous Sonne, and that was a sonne, not a straunger, and bzother germayne to hym that neuer went from his father. He was a sonne whiche is reported to haue gone to the furthest bozders of all synne, for hee went into a farre countrey, farre from God, that was the rich man, and being a noble man bozne, was made woozle than a bonde manne oz slaue. But yet returnyng home, and repentynge hym, was receyued into hys former state, and restored to his former glozpe. But if he had dyspayred and considerynge those miseryes that chaunced vnto him, hadde bene ashamed to returne to hys father, and had bidden still in the farre straunge countrey: he shoulde neuer haue attayned these thinges that he hath, but by penurye and famine shoulde haue suffred most miserable and vnhappie death. You see nowe howe great profite there is of penaunce, and howe greate hope there is of conuersion by penaunce. The prodygall Sonne receyued his former state of glozpe by penaunce, which his elder bzother kept stil bi perseueraunce. Therefore verelye beloued, hauing these exam-  
 ples

ples of penaunce, let vs not continue in euill nor  
 displaye to be reconciled, but let vs come againe  
 to oure Father, and drawe nere to almyghty  
 God. Beleue me, he wyl neuer turne hys face  
 from hym that turneth to hym, yf wee doo not  
 make oure selues straungers to God. For God  
 him selfe saythe: I am God that is nere hande, and  
 not God a farre of. And agayne by an other Pro-  
 phete: Your synnes (saythe he) make distaunce  
 betweene me and you. If wee therefore take a  
 waye thys wall, that is to say, our synnes that  
 seperate vs frō God, there is nothyng that can  
 let vs to be ioyned to God. Wil you that I shew  
 these thinges not onely spoken in parables, but  
 fulfilled in deedes: There was a certayne man  
 among the Cozinthians, as it semed of no small  
 estimation: Thys man had committed suche a  
 synne, as is not wont to be done among the hea-  
 then. And hee was one of the number of the  
 faithfull and familiars with Christ, what than-  
 kyd Saynte Paule cutte hym from the num-  
 ber of them that be in hope of saluation: Naye,  
 rather when he had sufficiently rebuked the Co-  
 rinthians for hym, wyllynge agayne to declare  
 that there is no wounde, no disease, whyche ge-  
 ueth not place and is not healed by the playster  
 of penaunce. He commaundeth him to be deliue-  
 red to Sathan to the destruction of the flesh, that  
 hys spirite maye be saued in the day of our Lord  
 Iesu Christe.

Yet he commaunded thys befoze he knewe a-  
 ny thyng of hys penaunce, but when he hadde

¶.iii.

done

Hier. xxiii

Esay. lix.

1. Cor. xv.

Done penance, he sayeth, let this correction and rebuke suffice, whiche was geuen to him of manye. And he addeth moze, I beseeche you confesse me your charitie towardes hym, lest Sathan haue him in full possession, for wee be not ignorant of hys craftie subtlenesse: Also the holle Church of the Galathians, after that it beleued in Christ, and had receiued the holy ghost, so that in spirite it did many vertues and miracles, and hadde suffered muche persecution for the saythe of Christe, after all thys (I saye) it fell from the sayth, and was restozed agayne by the good exhortations of the Apostle. And that thou mayest knowe that by the holy ghost they did miracles, heare howe the Apostle sayeth: who than gaue you the spirite, and wroughte these miracles among you, was it of the workes of the lawe, or of the hearyng of sayth? And agayne, that they did suffer muche after they hadde receyued the sayth, he delareth in this, where he saythe: Haue ye suffered so great affliction in vayne, if it bee in vayne? After that they had walked and profited thus muche in the saythe, they did commit suche a synne that was able to alienate theym cleane from Christ, whereof the apostle spake: Behold, I Paule say vnto you, if you vse circumcision Christ will profite you nothing. And agayne, you that be iustified by the lawe, be fallen from grace. Yet after these decayes of sayth, after so great falles, he calleth them backe agayne, and with motherly affection dothe cheryshe them, sayinge: Myne owne litle children whom I labour to bryng foorth  
 agayne

Gala, iiii.

Gala, v.

Gala, iiii.

againe as a mother dorch of her childe vnborne, whi-  
 les that Christe be formed in you. What other  
 thinge is taughte by these, but that it is possible  
 that Christe maye bee formed and dwell in hym  
 againe by penance, that hath fallen from Christ  
 by extremitie of synne befoze. Almyghtye God Eze,xviii,  
 wyll not the deathe of a synner, but that hee  
 conuerte and lyue. Lette vs therfore be conuer-  
 ted, and lette vs yeld our selues to the accom-  
 plynge of Gods wyll. For so longe as wee bee in  
 this life, howe great synnes so euer we commit,  
 it is possible to washe theym all awaye by pe-  
 nance, but when we shall be taken out of thys  
 woꝛlde, there althoughe we repent vs, for we  
 shall repent very much, yet we shall haue no pro-  
 fite of our repentaunce. And althoughe there be  
 gnashing of teeth, yowlyng and weepynge, al-  
 thoughe wee praye and crye oute wyth innume-  
 rable obsecrations, no man wyll heare vs, no  
 manne wyll succour vs, no not so much as wyth  
 hys fyngers ende poure a lytle water vpon our  
 tounge that burneth in the flambe, but we shall  
 heare that the ryche manne hearde of Abraham, Luk,xvi,  
 that a great wast distaunce is putte betwene vs  
 and you, so that none from thence maye come  
 hyther, noꝛ from vs to you. Lette vs therfore  
 good bꝛethzen cast vp our eyes to our Lorde Ie-  
 su Christe, and lette vs lyke good and profyta-  
 ble seruauntes seeke hym, and not dyspayre  
 so longe as we enioye thys lyfe, by penance  
 to obtayne pardone for oure synnes, onelye in  
 hell, as I sayde, the medycines of penance  
 M.iii. wyll

wyll profite nothing, but in thys lyfe, althoughe  
 it bee in the laste crooked age and in the extre-  
 mitie of synne, yet beleue me it wyll cure vs and  
 brynge vs to perfyte healthe. For thys cause  
 the deuyl moueth and dothe all that hee can to  
 bzing desperation into our myndes: He know-  
 eth full well that yf a manne doo penance but  
 a litle space, bee it neuer so shorthe, yet hys con-  
 uersion shall not bee vnfruitfull. Onely lette  
 vs nowe begynne to doo better. Euer the be-  
 gynnynge semeth hardest. At the fyrst steppe the  
 waye of vertue seemeth to be harde, and not ad-  
 ble to bee commed vnto: For so is the nature of  
 all thinges, all labour semeth paynefull, so longe  
 as it is weyed onely in the consideration of a  
 mannes minde. But when we come to the expe-  
 rience of the thyng, and beginne to go throughe  
 a lytle of the labour, than is all the feare of the  
 greefe dryuen cleane awaye. The successe of  
 the woorkes bryngeth sweetenesse, and the en-  
 crease of vertue newe repayred, bryngeth glad-  
 nesse to oure myndes, and by and by maketh  
 vs stronger, when the hope of saluation begyn-  
 neth to seeme nygh at hande. For that cause the  
 deuyl tooke Judas out of this lyfe, least know-  
 ynge that there was a waye to turne to salua-  
 tion, hee myghte by penance refourme hys fall.  
 Therefore lette vs nowe enter the iourneys of  
 lyfe, let vs retorne to the heauenlye cite, where  
 in we be elected and appoynted as free citizens.  
 The gates of this cite desperation hath shutte,  
 but hope shall open theym, and sure confidence  
 shall



shall make the entree large and bzoade. When the soule begynneth to despayze of saluation, it regardeth not then after what sorte, oz into what byce it caste it selfe, it feareth to doo oz to speake nothpng that maye bee contrarpe to her saluation. And as we see often in theym that bee madde, when they haue once losse the stee of theyr ryght mynde, then they feare nothing, noz be ashamed of nothunge, but are bolde to speake and doo what so euer they lyst, though they shoulde fall into the fyre, oz into a deepe pit, they sticke not noz pull not backe theyr foote: euen so they that bee taken wyth desperation, are made intollerable, and runne thzoughe the wayes of iniquitie, neyther shame, noz feare letteth them, neyther pzesent miserie dothe stoppe theym, noz payne to come dothe affraye them, onely deathe whych they can not auoyde, endeth the execution of theyr malice. Wherefoze I moste entirely beseeche you (if there bee anye here that dyspaire oz bee in doubte to asseyne mercye and forgeuenesse) to take agayne the sweete yoke of our sauiour Iesus Chyste and hys lighte burden, and not to suffer so great a treasure of Gods former giffes and graces vtterly to perishe. It wyl perishe yf we continue in synne, prouoking GOD moze and moze with our noughty deedes. Lette vs aryse therfore nowe wythoute delaye, and beleue me, oure aduersarye wyl flye awaye, our boldenesse shall make hym affrayde, the moze fyrce wee bee, the moze fearefull wyl hee bee, and GOD wyl bee pzesent, and bothe dimi-

n. the

The. xv. Sermon.

up the the conscience of oure synnes, and vnder-  
mine hys might and strength. So shall we  
faythfullye serue hym here, and reigne  
with him eternally in the next world  
through Christ our Lorde, to  
whom be all glorie  
for euer. Amen.

a text of 6 long misspelled words  
of repetition of a phrase of 1600  
by a very different hand dated 1553

# Agaynst presumption of mercye.

Ser. xvi.



**L**ike as penaunce is the mother  
of mercye and a vertue most a-  
greable to the wyll of **GOD**:  
euen so ( good people ) an vnpe-  
nitente harte is an enemye of  
mercye , and moste repugnaunt  
to the fountayne of al goodnes,

Hier. ad Sa-  
binianum,

and suche a byce as onely can neuer attaine for  
geuenesse at **GODS** hande, who daylye throughe  
hys vnspeakeable mercye prouoketh synners to  
penaunce , whom obstinate synners delayinge  
theyr conuersion doo prouoke to anger . Manye  
there bee that purpose to continue styll in their  
synnes, vpon hope of remission and forgeuenesse  
at the laste ende , or in theyr olde age , abusyng  
**GODDES** goodnes and contemnyng hys iustice.  
These menne go from euyl to worse , and a-  
buse the precious treasure of tyme, by theyr con-  
tinuaunce in synne, whiche **GOD** graunteth  
to manne as a speciall remedye agaynste synne.  
From thys moste detestable byce the considera-  
tion of **GODDES** inestimable and infinite benefi-  
tes should wythdraue vs, lest our vnkindnesse  
doo appeare , whiche stoppeth the wayes of  
grace , and suffreth remission to haue no entreye  
into our soules. **GOD** the father hath so loued  
vs , that to redeeme vs hys seruantes, he hath  
not spared hys onely begotten sonne.

Ioan. iiii.

**GOD**

The, xvi. sermon.

Berna, ser. God the sonne hath so loued vs, that to make vs  
 ii, in festo seruauents, he hath redemed vs, not with coꝛrup-  
 pēthecost. tible golde oz siluer, but with his owne pꝛecious  
 i, Peter, i, bloude whiche hee hathe shedde foorthe aboute  
 dauntlye. They bothe haue sent and geuen vnto  
 vs theyꝝ holye spīrite, God the holye ghost, who  
 hathe endued vs wyth heauenlye and meruey-  
 lous gīftes, by whom we haue strength of good  
 lyfe, lighte of true knowledg, and assuraunce  
 that we shall inherite the kingdome of heauen, if  
 we conuerthe from synne and continue in grace,  
 which conuersion God most paciently abydeeth,  
 Bernardus and most fatherly pꝛouoketh by manye and sony  
 in eodem dyꝛe wayes, whose conception maketh cleane  
 Sermon. ours, whose lyfe instructeth ours, whose death  
 destroiethe ours, whose resurrection is cause and  
 example of ours, whose ascēcion pꝛepareth ours,  
 whose spīrite helpeth our infirmitie. What obdu-  
 rate unkindnes is this, not to recognise these so  
 great benefites, but the moze hee heapeth pꝛeci-  
 ous gīftes vpon vs, the moze to dysplease hym,  
 to disobeye him, and to encrease our owne dam-  
 nation? The better he is to vs, the wooꝛse to be  
 to our selues, and so spītefully to abuse his mer-  
 cy, by making it, which of it selfe is the cause of  
 al our wealth and saluation, to be by our pꝛolon-  
 Job, xliii. ging the cause of our sinne, and the continuance  
 in the same? knowing that the time of this fraile  
 Iacob, liii. and moztal life is but shoyt, and as it were a va-  
 Eccle, xliii. pour oz smoke appearing foz a time, and shoytlye  
 vanishing awaye, and that deathe tarpeth not,  
 noꝛ manne knoweth not his ende, but as fishes  
 bee

be taken with the hooke, and as byrdes be taken with the nette: euen so men be taken in the cupll time, when it commeth sodeinly vpon them. So that the considerynge of the certeyntie of deathe which no manne can escape, and the vncerteintie of the time of deathe, which God hath made vncertain to man, least he should liue woozse vnder hope of forgeuenesse, shoulde bee a greate cause to moue every man to make haste to amende his synnefull lyfe. For lyke as in the fyrmament a starre dothe soone ryse, and sodeynly setteth agayne, and as a sparkle of fyre is sone quenched and putte out: euen so endeth a mans lyfe when he liueth in thys woꝛlde moste pleasauntly, and thynketh he shall liue manye yeares, and dysposeth thynges to be done by longe tynies, sodeynlye is he caughte by deathe, and at vnwares the soule taken from the body. Therfoze I pray you consider euery man with him selfe, where those men be nowe that not longe ago were so hollye sette vpon the woꝛlde, and geuen to satiffie the pleasures of theyr flesh and priuate willes? No thyng remayneth of theym here but ashes and woꝛmes. Marke diligentlye what they be, and what they haue bene. They were men as thou arte, they dyd eate, drynke, laughe, and led theyr lyues in pleasures and went to hell in a moment of tyme: here theyr flesh is commytted to the woꝛmes, and theyr soules to the fyre, buttill they bothe be knit together agayne, and as they were felowes in sinne, so to be ioyned in eternal paine. What profyted theym theyr hayne glozve, theyr

Eccles. ix.

August. in

Psalm. cx.

Bernardus

medit. ca. ii.

Ibidem

cap. iii.

Iob. xxii.

chozt

thozte mirth, their authozitie of the world, their  
 pleasure of the flesh, their false riches, their great  
 familye, and theyz noughtye desyres of so great  
 gladnes what heauinesse doth ensue: out of that  
 great wealth and pleasures they fell into greate  
 miserie and tozmentes. What so euer happened  
 to them, the same maye happen to thee beyng a  
 man as they were. For thou art made of earth,  
 and doest lyue of earthe, and shall returne into  
 earth, when thy last daye shall come, which com-  
 meth sodeynlye, and perchaunce shall be to mo-  
 rowe. It is certeine that thou shalt dye, but vn-  
 certein whan, howe, or where. Wherefore seynge  
 deathe dothe alwayes looke for thee, if thou bee  
 a wyle man, see that thou looke alwayes for it.  
 The iustice of God can not iudge otherwise, but  
 as our woozkes deserue. For he that loueth the  
 woꝛlde moze than God, glotonye moze than ab-  
 stinencie, lecherie moze than chastitie, shal folow  
 the deuill and go with him into eternal fyre and  
 paine. Which paines euerye wise man wyll feare  
 and so auoyd them, least by contemning of them  
 he fall sodeynly into them. Therfore remember  
 the horrible thzone of Gods iudgement, whiche  
 is compassed about with a burning floude of fy-  
 re flambe, where is weeping and gnashynge of  
 teethe, where is outwarde darknesse, and the  
 woozme of conscience that neuer dyeth, and the  
 fire that neuer is quenched. For the fire here con-  
 sumeth and wasteth al thinges it receyueth: the  
 fyre there what so euer it receyueth once, it al-  
 wayes tozmenteth and reseruethe it in continual  
 payne

Chrylost.  
 de repara,  
 lapsu,

payne, and is therefore called a fyre vnquenche-  
 able, not onely for that it is neuer quenched it  
 selfe, but also for that it neuer destroyeth and  
 bringeth to nought those it once receyueth. The  
 scripture saith, that sinners put on and are clad i. Cor. xv.  
 with incorruption, that is to saye, not to the ho-  
 nour of lyfe, but to the eternitie of payne. The  
 violence of thys payne and the power of thys  
 fyre no tounge can expresse. For in corruptible  
 thinges, there is nothyng like that can be com-  
 pared to thynges incorruptible, whether it bee  
 good or euill. Yet lette vs imagine at least some  
 image of that fyre and payne. Remember when  
 a man is inflamed with the vehement heate of a  
 burnyng Ague, what anguysh, what toymen-  
 is both in the bodye and soule? Howe of thys  
 tempozall payne, measure howe great the pay-  
 nes bee whyche that eternall fyre dothe cause,  
 whych the fyerre floude that runneth befoze the  
 horrible iudgement seate of Chziste dothe ouer-  
 flowe with his flambye waues. What shall we  
 do there? What maye we aunswere? There shal  
 nothyng be there but gnashinge of teethe, but  
 howlyng and weepynge and late repentaunce,  
 when helpe shall cease, and paynes increase on  
 euerye syde, nor there is no comfozte anye  
 where, no manne shall come too oute syghte,  
 but onely the Mynistres of paynes, and the  
 vggelye faces of the Tormentours, and that  
 is mooste greuous of all, there shall bee no  
 comfozte of the ayre and lyghte. For rounde  
 aboute the places of paynes shall be outwarde  
 darknesse



Darknesse, and that flambynge fyre, which as it  
 hath the nature not to consume and destroye,  
 so it hath not to geue light, but it is a darke fyre,  
 and a blacke flambe, to them that remain there-  
 in. What horrible tremblinge, what resolution,  
 and as it were a meltinge of his bodie and bow-  
 elles, what rentinge of his flethe and members,  
 what and howe great affliction is in all sences,  
 no speache canne expresse. There be dyuers and  
 sondry facions of paynes, and in euerie man and  
 woman accordyng to the number and greatnes  
 of synnes, are multiplyed the paynes. And yf  
 thou woulde saye, howe can a bodie suffice to en-  
 dure so great paynes, whiche knoweth no ende  
 of tyme: Consider what chaunceth some tymes  
 in thys lyfe, and of a litle, coniecture the greater.  
 Howe some tymes wee see some wasted wyth a  
 longe disease, and yet can fynde no ende of theyr  
 wretched and hateful life. But although the bo-  
 dy is sometime dissolued by death, yet the soule  
 is not consumed. Whereupon it foloweth, that  
 when the bodie likewise shall receyue immorta-  
 litie, neyther than the soule nor the bodie came  
 with any paine be vtterly destroyed. For in thys  
 present lyfe it can not chaunce that the payne of  
 the bodie shoulde be bothe vehement and perpe-  
 tuall, but the one geueth place to the other, be-  
 cause the frayltye of the bodie can not sustayne  
 bothe. But when bothe are made incorruptible,  
 then maye the payne rage at wyll, and fynde no  
 ende. Let vs not thinke that the extremitye of  
 oure torment shall make an ende of our sorowe,  
 but

but as we sayde, oure synnes shall kyndle oure payne, and incoꝛruption of bodye and soule shall without ende continue the same. And if it were so that equal tyme and al one space were appointed foꝛ the pleasure here, and foꝛ the paine there, shoulde there bee any man so folphe and so mad, that woulde choose foꝛ one daye of pleasure, to suffer one daye of payne, when as the soꝛowe of one houre and enery toꝛment of the body, is wont to make vs foꝛget all tyme paste in pleasure befoꝛe: But now, where as it is possible in a shoꝛte tyme, yf we conuerter to God, to escape all these toꝛmentes of paines, and to attayne eternall ioy: why doe we lenger, why doe we tary, and do not vse the largenesse and free gyfte of G O D: The vnspokeable and infinite goodnesse of G O D, hath already pꝛouyded, not to extende the tyme of oure laboures and conflictes, noꝛ to make it longe oꝛ eternall, but shoꝛt, and as I myght say, a moment of an houre.

This is euen the life pꝛesent, if it be compared to the lyfe eternall. The goodnesse of God hath therefore pꝛouyded that in this lyttle shoꝛte lyfe shoulde bee oure conflictes and labours, and in that whiche is eternall shoulde bee the crowne and rewarde of our merites, that oure laboures shoulde soone be ended, and the rewarde of oure merites should endure foꝛ ever. But this, like as it reioyce them that thꝛough paciẽce of labour receiue the crowne: So it toꝛmenteth and afflicteth them in tyme to come, that see them selues foꝛ a shoꝛte time of pleasure, to haue lost eternall

The .xvi. Sermon.

ii. Cor. vi.

glozpe, and to haue gotten perpetuall myserye.  
 And least we come into this vexation of mynde,  
 lette vs nowe awake whyle we haue tyme. Loo,  
 nowe is the time acceptable, nowe is the daye of  
 repentaunce. But yf we neglecte our lyfe, there  
 remaineth for vs not onely those euylles whiche  
 we shall suffer in hell, but an euyl more greuous  
 then all that. To be excluded from all goodnes,  
 and to be depriued of suche loyes as bee ordeyned  
 for sayntes, doth engender such a grefe, suche a  
 sorowe, that yf no other did otherwise bere vs,  
 that alone might suffice. The lacke of the glozpe  
 whiche we had in our power to enioy passeth all  
 the tormentes that be in hell. For when the holle  
 vniuersall worlde shall come to iudgemente, to  
 be iudged of that iudge, that needeth no wytnes,  
 that seeketh no proues, that admytteth no oza-  
 tours, but all these sette apart, he him self disco-  
 uereth and sheweth abrode both dedes, wordes,  
 and thoughtes, and euery thing as it were pain-  
 ted in certeine tables, he layeth open before the  
 eyes of them that did them, & of them that stand  
 by: Howe shall not euery creature then shake and  
 stand in great feare? And if then the floud of fyre  
 did not ouerflow the worlde, nor the feryble an-  
 gels assist God, and if there were no face & horri-  
 ble sight of tormentes, but onely this, that yf  
 men were called forth before the kynge and some  
 shoulde be accompted worthy prayse and honoz,  
 and other with shame, rebuke, and confusyon,  
 abiected out of syght. If men shoulde onely suffer  
 thys kinde of punishment, would not it in a ma-  
 ner

ner exceðe all the paines of hell, that other men  
 receyving rewardes of the kyng, they had deser-  
 ued shamefull repulse with confusion: how great  
 payne this is although my wordes can not fully  
 teache it now, yet when it shall come to expery-  
 ence of the matter in dede, then we shall plainly  
 know it, because we shall painefully feele it. Adde  
 also to all these, the sorowes of the tormentes, &  
 not onely the confusion and shamefull reproche,  
 but also put before thine eyes the waye that men  
 be drawen to the fyre and paynes, thynke vppon  
 the cruell and horryble mynysters of the paynes  
 that throwe downe headlynge synners into all  
 kindes of tormentes, and that the same time that  
 other which lyued well are bozne vp by the most  
 clere and pleasaunt aungelles, before the hyghe  
 seat of the eternall king, and are rewarded with  
 crownes of glozy, and immortall rewarde. It is  
 no maruaile if the infidels, and they that beleue  
 not the generall iudgement and the resurrection  
 to come, care not howe they lyue and haue no cō-  
 punctyon of harte, nor remoyse of theyr synnes,  
 but for vs that see thynges to come surer then  
 thynges present, to lyue so wretchedlye and to  
 take no remembraunce of the iudgement to come,  
 but to fall into vtter contempt of it, it is extreme  
 madnesse, and one of the greatestte synnes of all,  
 when we that beleue, frame our lyues lyke vnto  
 them that beleue not.

To fall into sinne is a poynt of mannes infy-  
 twitie, but to remayne in synne still, is a poynte

The .xvi. Sermon.

Aug. in  
psal. ci,

Mat. xxv.  
Gregorius  
hom. xii.  
Esai. lv.

Ambros.  
exhor. ad  
penitentia

of the deuylles obstinacye. Thus let vs put be-  
foze our eyes the last daye, and make haste to a-  
mende our lyues tyll we haue tyme. For he that  
hath promysed pardone vnto vs, whensoever we  
conuerste, doth not promise vnto vs longe lyfe,  
and to lyue whyle to morowe. Watche therefore  
(sayeth our Sautour Chryste) because ye knowe  
not the day nor the houre. Euer ought we to bee  
afrayde of the last daye whiche we can not fore-  
see. We ought than to seke our Lorde G O D  
whyles he may be founde and not to lye slepyng  
in sinne as the fyue foolyshe virgins did tyll the  
spouse come, and the dooze bee shutte. For than  
shall the dooze be shutte to them that to late and  
vnfrutefully shall lament, which now standeth  
open to all that truely and betimes wyl be peni-  
tent. There shall be repentaunce than, but not  
fruitfull. For than shall he fynde no pardon that  
now wylfully loseth the tyme of pardon. If we  
than praye with the foolyshe virgins, Lorde,  
Lorde open the dooze to vs, we shall heare hym  
saye agayne, I knowe you not. For there is no  
manne can obteyne that he asketh, whiche heare  
would not fulfyll that G O D commaunded.  
He that wyl be out of all doubt, and auoyde the  
daunger of eternall death, lette hym dooe true  
penaunce whyles he is in health, and hath space  
and occasion of G O D offered to dooe it, and  
than maye hee bee sure, because hee hath done  
penaunce in that tyme, when hee myghte haue  
synned moze. But yf he wyl than take repen-  
taunce when he canne synne no moze: than synne  
doth

dothe forlake hym, and he not it, and than it is  
 no maruayle though **G O D** contemne him in  
 hys deathe, that euer before contemned **G O D**  
 in hys lyfe. It is easie for a sinner at the begyn-  
 nyng to aryse, but if he delaye his conuersion,  
 the longer he remaineth in synne, the harder it  
 wyll be for hym to aryse. The longer the deuill  
 hath possessed a man, with the moze difficultie  
 will he let him go. Dauid smote Goliath in the  
 fozehead and so killed him, wherby we be taught  
 that the deuill is soone killed, if we smite him in  
 the fozeheade, that is to saye, at his firste entrey  
 into vs by synne, and in the beginning of our life.  
 If by heaping one synne vpon an other we accu-  
 stome oure selues to the same noughtye lyuing,  
 in processe of tyme, synne wyll wexe strange in  
 vs, and preuayle ouer vs, and make vs as bonde  
 men and slaues vnto it, and to folowe that way  
 whether so euer the deuill shall leade oz moue  
 vs. Than shall Gods speciall grace go from vs,  
 Gods spirite forlake vs, and we be leste to oure  
 selues when one synne shall be a punishment for  
 an other. A custome in euery thing is merueilous  
 violent, speciall ye when it hath bodely pleasure  
 ioynd with it, fyrst to entice, and than to enforce  
 the soule to synne.

1. Reg. xvii

Chrysoft.  
hom. lix. in  
Genesim;Idem lib. ii  
aduers. vit  
tuperato-  
res, vit. mo

fyyste a manne that is not carefull howe to  
 lyue and please **G O D**, by negligence and  
 not regardinge hys deedes suffereth the feare of  
 God to go awaye, and than begynneth he cury-  
 ouslye to searche and loue thynges wythoute

Bernardus  
ser. de sep-  
tem donis,

hymselfe, as worldlye vanities and estimation, whereby inward deuotion in the harte decayeth, after that curiositie hee findeth soone that pleaseth his will, and doth practise that, that is euill and hurtfull to his soule.

Thus proceedinge from vyce to vyce, hee is ledde by his own lust, not stopped by any shame, leauynge that is lawfull and solowynge that lieth byn. In this damnable lust is he bounden by custome, whiche maketh those vyces that hee practiseth, to be as it were naturall to hym, and so from custome, falleth into contempte of sinne geuing luste the bydle and runnynge headlinges whether so euer it carryeth him. Thys contempt bringeth in extreme malyce, and causeth him to be glad when he hath done euill, and to reioyce in all iniquitie. This is the pernicious and deadly chayne of synne that draweth a manne euendowne to the pit of hell, whych can not be broken when it is once surely linked, excepte hee stoppe at the beginning, and lose the linkes before they be knyt one by one. This chayne made Lucifer an Angell of lyght, to be a Deuill in hell, which fallynge from God by presumption, encreaseth in malyce by obstinacye. This waye go all they that be children of the Deuill, fyrst by presumption not carryng to sume, and than by obstinacye refusing to rise. But let vs consider woth our selues the daunger which we be in that haue sinned and not done penance.

Nowe is the axe putte to the tree roote, if we fall

Bernard, in  
psalm. qui  
habitat, ser.  
xi.

Math. iii.



fal by death hauing eek fruite and nog good, we  
 shall perithe for euer moze. Lette vs consider the  
 casualltie of oure stayle life, the matter of the de-  
 uill oure Ghoslye enemye, the nature of synne,  
 wherein the longer we tarye, the harder it is to  
 come out, the goodnes of God that so patiently  
 perouoketh vs to retarne, the vnspeakeable ioye  
 that by Goddes grace lyeth in oure power to at-  
 tayne, the horrible paines of hell, whych by oure  
 synne we iustlye deserue, and lette vs wythoute  
 any deliberation oz counsaile, but in all haste fly  
 oute of Egypt, and runne out of Sodome, that  
 is to saye, out of the kingdome of darknesse and  
 synne, by the waye of Penance, blyng Goddes  
 patience to oure amendement, not abusynge it  
 to his anger and oure confusion. For if wee saye  
 with the wicked seruaunt, my Lord proulongeth Luke, xii.  
 his commynge, and beginne (as he did) to beate  
 the seruauntes and maydes oure felowes, by a-  
 ny oppzession oz inturpe, and also begynne to  
 eate, drinke, and be dronken: the Lord of vs and  
 of that seruaunte shall come in the daye when  
 we looke not for hym, and in the houre when we  
 knowe not, and shall geue vs oure rewarde a-  
 monges infidelles and vnbeleuers. But if wee  
 by and by at the hearyng of Goddes woozde (as  
 the Ninuities didde at the preachynge of Jonas)  
 doo not harden oure hartes, but conuerte to Ione, iii.  
 hym vnsaynedlye by Penance as they dydde:  
 than maye wee bee sure of hys mercye and re-  
 mission, than shall be great gladnes in heauen  
 among

The xvi. sermon.

among the blessed angels of **GOD** for our con-  
 version, and we for well b'ing of his grace  
 be brought to the fruition of his glory,  
 the wherby God geue vs throughe  
**Christe our Lorde, to whom**  
**with the father and the**  
**holy ghost be al ho-**  
**nour. A-**  
**men.**

(C)

## Of Contrition.

Serm, xvii.



**Y**e haue learned (good people)  
 by the woordes of holye scrip-  
 ture and by the publicke and  
 vniforme teaching of Christes  
 vniuersall church, that penaunce  
 is the onely medicine after bap-  
 tisme to heale the dysleases of  
 oure synnefull soules, and the onely meane o-  
 derneyed of Chryste to reconcile vs agayne to the  
 fauour of almighty God, whom by our sinne and  
 the transgression of his lawe we had greuousslye  
 offended. And to thintent that euery man might  
 vnderstande this holysome medicine after the true sorte,  
 and in suche wyse as it maye bee acceptable to  
 God, and profitable to his health and saluation:  
 I shall (by Goddes grace) declare vnto you at  
 this time, whiche be the partes of penaunce, and  
 than principally rest in the declaring of the fyrst  
 parte. Penaunce whyche is perfite and fructifull  
 hath thre partes, Contrition in hart, Confession  
 in mouthe, Humilitie, or satisfaction in woordes.  
 For seynge this Sacrament of Penaunce is ex-  
 ercised like a iudgement, where there is both ac-  
 cusation, wytnes, and sentence, we maye vnder-  
 stand that God is the iudge in thys court of oure  
 conscience, where our thought is our accusour,  
 oure conscience wytnesse agaynste vs, confyrm-  
 ed wpyth the confession of oure owne gylty-  
 uelle,

Chrys. ser.  
 de peni-  
 tentia,

Aug. hom.  
 vltima,

nesse, whyche presupposeth the sorow wee take  
 for oure offences, and contrarie to the maner  
 of all worldlye courtes, because wee doo not  
 stande in defence of our owne dedes, but pleade  
 gyltpe before GOD, who hath promysed to  
 pardon all them that conuert and humble them  
 selues before hym, therefore sentence of absolu-  
 tion and free pardone is graunted to vs by him  
 that wyllenth not the deathe of a synner, but ra-  
 ther his conuersion and lyfe. Whych sentence is  
 put in execution when the partye gyltpe submit-  
 teth him selfe voluntariely to the correction and  
 discipline of hys mercifull Iudge, or of hys mi-  
 nister in hys name. And by thys we maye per-  
 ceuie that of this Sacrament there be the three  
 partes we spake of before.

Nowe concernynge the fyrste parte, (this to  
 bee knowen) that Contrition is an inwarde sor-  
 rowe and repentaunce whych a synner wylling-  
 ly taketh for hys synnes for the loue of GOD  
 whom he hath so unkyndlye offended, for the  
 whych he fullye purpoiseth to sinne no more, but  
 to kepe Christes commandementes truly, and  
 to make restitution, and to confesse hys offences,  
 and to doo satisfaction for theyn, as he shall bee  
 enioyned. Thys is the Contrition and repen-  
 taunce that euery synner muste take for hys  
 synnes, and (for better knowledge of the same)  
 let euery manne marke well euery poppe and  
 parte of it.

Fyrste that is an inwarde sorow whyche is  
 taken, not for anye naturall inclination, as for  
 that

that sinne of it selfe is dishonest, or bryngeth in  
 fomy and slaunder to the doer, for suche sorowe  
 is not true contrition, because it proceedeth not  
 from faith which is the foundation of penance;  
 whiche no man can do except **G O D** with hys  
 grace preuente hym, and freely by his mercede  
 conuert hym: noz yet onely proceedeth from feare  
 of punishment eyther tempozall or eternall; for  
 that declareth that the synner doothe not noz  
 woulde not forsake hys synne, yf he knewe that  
 he myghte continue in the same styll withoute  
 anye payne or punyshement; but it proceedeth  
 from the love of **G O D**, whose maistie we  
 haue offended, and therefore are angry with our  
 selues and hate that our naughty synne wher  
 with we dyd offend, & had rather suffer any paine  
 be it neuer so great then to offende hym agayne.  
 This is the true sorow of Contricion whiche is  
 taken for our synnes, principally for this respect,  
 that we haue offended our most merciful father,  
 whiche contricion he wyll neuer despise, but re  
 ceue to mercede all those that wyth so pure an  
 harte doo turne to hym. Blessed Saynte Peter  
 in the repentaunce that hee tooke for hys synne,  
 left an example howe we myght haue true Con  
 tricion, whyche is to doo as hee dydde: for he  
 was verie sorre and wepte bytterlye for hys of  
 fence alone by hym selfe: And yet he did not so for  
 anye bodely hurt, that he had for denying of hys  
 maister our sauour Christ, noz for any losse that  
 he had of worldly goodes, noz for any rebuke that  
 was

Aug. de fi  
 de ad petrū  
 cap. xxxi.

Gregor. in  
 Iob. lib. iii  
 cap. xxviii.

Mat. xxvii.

The .xvii. sermon.

was geuen him for his denyall, nor yet for anye  
 feare that the Jewes would haue put hym to  
 shame because he had denyed his mayster, for he  
 knewe they would neither hurt him nor blame  
 hym, but rather fauoure hym for it. But these  
 thinges caused him to be sozre and to weepe for  
 his sinne. First he did remember and consider the  
 great perfection, holynesse and goodnesse of hys  
 maister, and howe he was the verye sonne of al-  
 mighty God, and also he remembred how he had  
 taken him and made him his disciple, and howe  
 great fauour and singuler kindnes he had shew-  
 ed him, for the which he considered howe seruent-  
 ly he loued Christ, and how greatly he was波士-  
 den so to do. And then he remembred the promise  
 he had made vnto him, and how vnfaithfull he  
 was in breakinge that promise, and vnkinde in  
 denyinge and forsakinge his mayster. And thus  
 the remembryng and considering of these things  
 caused Saint Peter to be contrite and to wepe  
 for hys synne, and to wythe that hee had not de-  
 nied Christ, and further to wyll that he would  
 neuer offende agayne, nor breake hys promyse  
 any moze, but euer keepe and fulfyll trustelye all  
 that euer his maister our Sauour Christe dyd  
 commaunde hym to doo. And so Saynte Peter  
 dyd. After thys maner shoulde we consider oure  
 synnes and be sozre and contrite for them. Sure-  
 lye if wee synners dyd call diligentelye to oure re-  
 membzaunce the great goodnes of our sauour  
 Christ euer shewed vnto vs, as how he redeemed  
 vs

vs with his moste pfectious blood and painefull death, and hath chosen vs to hys disciples, and made vs inheritours vnto heauen, and howe mercifull and gracious he is alwayes vnto vs, and howe holpe, iuste, reasonable, laudable, and howe easie a lawe hee hath geuen vs, and than consider further particularye and moze in speciall his goodnesse, and that he hath done and doth daylye for vs, we shoulde than see that we oughte to loue, laude, and honoure hym aboute all creatures and fulfill hys commaundementes which we haue bowed and promysed to do. And than yf we dyd consyder the bylenesse and noughtynesse of oure synnes, and howe muche we dyd agaynste naturall reason and honestie in doyng of them, and howe greatly we dyd offende God in presuming to do so euyl in his ptesence and sight agaynste his lawe, and in breakyng our solemne promise of keepyng his commaundementes, and than yf we dydde consider that in doyng of oure synnes we dyd not regarde his gracious goodnesse and fauour, nor feare his power and moste dreadfull punysshement, yf we dyd well consyder these thynges, and were fullye perswaded of Goddes mercye whiche he is readye to shewe to all that busynedly wyll forsake theyr former noughtye wayes and tourne to hym: we shoulde than take this contricion, and see that we ought to be moze sorre for our synnes, than Saint Peter ought to haue bene for his. For our Saviour Chryste hadde shewed vs moze kyndenesse and hadde done moze for vs than he hadde done for Saint



saint Peter at that tyme. For he dyed afterward  
 for our sakes & redeemed vs, & deliuered vs out  
 of the handes of the Deuyll. And agayne our  
 synnes be moo, and we haue oftener broken our  
 promyse than Sayncte Peter dydde, for hee  
 brake it but once and that was for feare, and  
 wee haue synned oftentimes withoute anye  
 feare or compulsyon, but rather wplyngelye,  
 yea, and dyuers tymes wee haue despyed to  
 synne, and studyed howe and where we myghte  
 fulfyll our bngentious lustes and desyres. And  
 thus ye maye see that we ought to bee moze con-  
 tryte and soze for oure offences than Sayncte  
 Peter ought to haue been for hys. By this ex-  
 ample ye maye knowe for what cause and by  
 what meane ye maye haue contrition. And sure-  
 lye the synner that doth well wepe and consy-  
 der this that I haue spoken, shall bee soze that  
 euer he synned and dydde agaynste the wyll and  
 commaundemente of oure Sayoure Chyrste,  
 whiche is so good and gracious, and he shal wyl  
 that hee hadde neuer offended, and hee shall  
 hate synne, and purpose and attende to lyue  
 well and to make amendes and restitutyon  
 of that he hath wzongefullye taken or done, and  
 shall humble hym selfe by knowledgyng and  
 confessyng hys faultes, and submytte hym-  
 selfe hollye to the correccion and dyscyplyne  
 of G D and hys holye Churche, not doub-  
 tyng but that hee shalbe receyued to grace and  
 mercy

mercy and remission of all his sinnes.

Furthermoze it is to be noted that the sorowe and repentaunce whiche a theefe taketh for his theefe when he shall suffer death for it, and the repentaunce that a mysluyng manne or woman taketh for theyr mysluyng when they shall be bzought to any open shame or shall gette any paynefull diseale thereby, is not that true Contrition that we speake of, nor yet anye other lyke sorowe that menne may haue and take for theyr offences in other lyke cases. Because suche synners and offendours bee not sorre, for that they dydde agaynste Gods lawe and offende hym, but they bee sorre for the death or shame, or other payne whiche they shall suffer for theyr noughtye luyng.

Yet notwithstandinge these other paynes wherunto they come by order of lawe, they maye also be sorre for theyr synnes, specyallye and mooste principallye because they dydde offende **G O D** in despyllynge hym in doyng their synnes, moze than for anye shame or payne that they shall suffer here for theym, and yf they so dooe haue the mynde and will to synne no moze, but to make restitution and to confesse and make satisfaction for the same than they haue true contrition, and maye be sure of mercy, and bee saued yf they dye in that mynde.

And although a manne is not truely contrite whan he is sorre onelye for the feare of payne

Basiliscus in  
Psal. xxxii.  
i. Ioan. iiii.  
Aug. de  
Catechif.  
rud. cap. v.

Mat. iiii.

Actes, ii.

payne be it corporall paine or eueraſtinge paine:  
yet the feare of paine is an introduction prepa-  
ringe the waye for true contrition. For charitie  
without the whiche no manne lyueth in ſoule by  
grace, is builded hypon feare of Goddes iudge-  
ment when a man is glad to bee loued of **GOD**  
whom he feareth and dare bee bolde to loue hym  
agayne, and is aſrayde to diſpleaſe hym whome  
he loueth, although hee myght do it withoute  
punyſhement. For no man cometh to **GOD**  
that is not ſmytten with ſome feare. For which  
cauſe Saint Iohn Baptiſt, preparyng the way  
for Chryſte, and remiſſion of ſynne, bette into the  
peoples heades the hozroz of theyr ſynnes, and  
the feare of Goddes iudgement. And S. Peter  
in his firſt Sermon after that he hadde brought  
the Jewes in feare of Gods anger by declaryng  
vnto them howe they hadde crucified and killed  
Jeſus whom god had made Chyiſte theyr Lord,  
and ſo had ſmytten theyr hartes with feare: than  
he taught them to do penauce and to take true  
contrition for theyr ſynnes. Thus when a ſinner  
lokinge hypon gods lawe eyther wrytten in the  
booke or wrytten in his owne harte, whereby he  
ſeeth as, in a glaſſe what pleaſeth or diſpleaſeth  
almighty God, and ſeeth alſo by ſayth that God  
threatheneth dampnation and eueraſtinge death  
to all ſinners, and then is accuſed ſecretelye by  
his owne conſcience that he hath bzoken that e-  
ternall lawe of god not only in thought but alſo  
in dede, and perceiueth the byleneſſe and grea-  
neſſe of his owne ſynne how often he hath offen-  
ded

ded and into what misery he hath brought him-  
 self, and of what great graces and ioyes he hath  
 depriued him selfe thereby, beyng than separate  
 from the spiritual communion of Chyistes chur-  
 che, and gilty of eternall dampnation: than yf  
 there be any sparkle of grace left in that man, yf  
 he be not obdurate and cleane forsaaken of God,  
 he wyll begyn to feare and tremble, whych feare  
 wyll breake the hardnesse of hys harte, and pre-  
 pare the waye for wisdom and grace to enter  
 in. Without the which feare, no man can receyue  
 remission of synnes and bee made ryghte wyse:  
 Which feare of hell is not in charitie, but prepa-  
 reth a place for charitie, and as charitie increa-  
 seth in a mans harte, so it decreaseth tyll perfyte  
 charitie possesse the holle. After this feare a syn-  
 ner begynneth to hate and abhorre hys synne,  
 whereby he was brought into so great daunger  
 and miserie, and so procedeth to lament and be  
 sorry for his offences. And as in the doyng of hys  
 synnes, there were twoo thynges, the noughtye  
 dedde, and the carnall pleasure that was ioyned  
 with the same: so in the forsaiking of hys synnes  
 there must be twoo thynges, ceasing fro the dedde,  
 and sorow for the sinne past. For so the Prophet  
 cryeth, *Quiescite peruerse agere: Cease to do euill.*  
 He that continueth styll in his noughtye doyng,  
 is farre from al kinde of true penaunce. For how  
 can he turne to God, that is not turned from  
 his synne: noz he can not be sorry that still is do-  
 ing the thing for the whiche he is sorry. And it is  
 to be vnderstand that this sorowe of Contrition

Eccle. i.  
 i. Ioan. iiii.  
 Aug. tract  
 ix. in i. E-  
 pist. Ioan.

Esa. i.

is inwarde in the harte, and not fayned, onelye pretended in the outward behauiour. Which the verye woorde Contrition dothe signifie. For that is called contrite, that is bzyled and beaten into small peeces oz powder: euen so when the hardnesse of a mans harte is mollified wyth sorowe and teares for that he hath by sinne displeased God, than is his hart contrite. An harde harte is that which is not cutte wyth compunction, noz made softe with pitie, noz moued wyth prayers, noz yeldeth to thzeatninges, but is vnkynde after benefites, wythoute shame of dishonestie, wythout feare of perill, geuyng no place to any good motion, but withstandyng by continuance in will to synne. Euen so on the other syde a mans harte is contrite, when it is cutte with compunction, mollified with pitie and deuotion, moued with prayers and exhortation, is affrayde by thzeatninges, allured by kindnes, ashamed of dishonestie, geuing place to Gods inspiration, puttyng awaye the wyll and loue to sinne, abhorring his former sulthye liuinge, displeasinge hymselfe and lamentinge for the same, and with sure trust of Gods mercye submitting hymselfe hollye in all poyntes to obeye hys wyll and commaundement.

Bernardus  
lib. i. de cō  
siderat.

Psalm. l.

Isa. li.

An harte after thys softe contrite and humbled, **GOD** wyll neuer dispise noz reiecte, but accepte it as a sweete Sacrifice, of the whyche the Prophet sayde: Be ye turned vnto mee in all your harte in fasting, in weeping, and lamentyng, cutte your hartes and not your garmentes. And our  
Sauts

Sauour sayth: Blessed be they that mourne, for they shall receyue comforte. Whyche mourning is not from the lyppes outwarde to say oꝝ pretende them selues to be soꝝy, but to declare it outwardlye in deede as muche as they can by weepynge and lamenting.

And thys Contrition is the Crosse of Chyist, which euerie Chyisten man and woman that followeth Chyiste in this woꝝlde, beareth voluntarily vpon hys owne backe, and so sheweth the vertue of Chyistes crosse in his owne fleſhe, euer caryng about the mortification of Iesus Chyist in his body, that the life of Iesus may be shewed in his body. And because we must turne to God with oure holle harte, the quantitie and greatness of this sorow is to be measured by the quantitie of our crimes, so that he which hath synned muche, doo lament muche, that his penaunce be found no lesse than his crinne. And the moze that he dothe humble hymselfe by sorowe, the moze shall he be exalted to grace, the moze ablette he is in hys owne syghte, the moze accepte in the sight of God. Therefore oure Sauoure Chyiste forgaue Saynte Peter his sinne by and by, because he wept bitterlye and did not increase hys fault by dzyuing of his amendement. For a true penitent looseth not tyme. For the tyme paste he redeemeth agayne, whyles that he calleth to remembraunce all his yeares past in the bitterness of his soule. The present time he dothe fullye possesse by sorowe and exercise of that vertue whyche is contrarie to that hee offended in.

Math. v.

ii. Cor. iiii,

Cypri. de lapsis.;

Ambro. de penit. li. ii, cap. x,

Gala. vi.

Math. x.

psal. xciii.

The time to come he loseth not by constantly endeavouring him selfe to perfozme that good purpose of sinning no moze, which he hath godly begonne. Remembrynge the sayinges of the Apostle, while we haue time let vs doo good. And he that continueth to the laste ende, shall be saued. For except a sinner determine surely wyth hymselfe in his minde to leaue and forsaake all synne and intende neuer to do any agayne, but to kepe Gods commaundementes iustly from that tyme forwarde: he shall not obtayne forgeuenesse of his synnes at Gods hande, nor his contrition is not perfitte and profitable vnto hym. Wherefoze it is to be feared that manye, yea, and all those whiche shortly after confession turne to theyr synnes agayne, did not wyll and intende to forsaake all synne befoze they were confessed, for yf they had so intended, eyther they woulde haue continued, or if it had chaunced them sometyme to haue fallen, they woulde haue rysen agayne by and by and forsaaken theyr vyce. And thys Contrition althoughe it seeme to a carnall manne a paynfull thyng, yet to him that is truely penitent, it is verie sweete and pleasaunt, and is the verie ioye of the holye ghost in his harte. For as the Prophet saythe. According to the multitude of sorowes in my harte, thy comfort haue made glad my soule. The mo the sorowes be in a contrite hart for the loue of God, the moze doth comfort abounde, when he knoweth and seeth that he shall haue mercye and forgeuenes for all his offences, according to Gods most louing and merciful



erfull promise. And also he that hath this contrition, his good dedes which he shal do afterwarde be acceptable to God, and profitable for hys saluatiō, so long as he hath it, and is in that minde. And if it shoulde chaunce hym to dye befoze hee can be shreuen and make satisfactiō: yet then shall he haue merce and forgeuenesse and be saued, what sinnes so euer he hath done for the contrition which he had, and for the good minde and purpose that he died in, and as the prophet saith: the iniquitie of the wicked man shall not hurt him, Ezechiel. xxxiii. in what daye so euer he shalbe turned from hys iniquitie. For in thys case GOD accepteth a mans good minde in stede of that he shoulde haue done, which our sauiour Christ shewed in pardoninge and sauing the contrite and penitent theefe that suffered with him. Luk. xxiii

Therefore good people, let vs not neglect our soules, which is that precious treasure that god hath committed to our cure, seinge we maye re-  
turne easelye and repayze it with small labour. Chrysost. de re lapsi.  
Howe so euer wee esteeme thys affliction of penance, yet in very dede it is but light and short as saint Paul saith: the light shortnes of our affliction in this present life, worketh the eternall weight of glozy in time to come, in vs that looke not to thinges which we se, but to thinges we se not, for thinges that we se be tempozal, thinges that be not sene be eternal. It is now onely required of vs to leaue that most shamefull bondage of synne we were in, and to returne to oure former libertie, considerynge the payne that foloweth

The .xvii. sermon.

ryot and the glozpe that is reserued for vertue,  
and as we haue bene rashe in fallynge to synne, so  
let vs be circumspect in the remedye, beyng well  
ware of our doynges hereafter, by reason of our  
fall befoze. Thus shall we mitigate the displea-  
sure of almighty God, whom we haue offended,  
and after our reconciliation shall procede further  
from grace to grace, til we come to the grea-  
test grace of all, which is the glozpe of  
God, to the whiche he bring vs  
that made vs, to whom  
be al glozpe and ho-  
nour. Amen.

(.)

**O**f inwarde confession  
to almyghtye God,  
Serm, xviii,



**I**t is to be knowen (good people) that true Contrition wher of ye haue bene some thyng instructed, is neuer wythoute humble and meke confession of a mannes synnes to almighty God, whych Confession is trulye done when we open our synnes to almyghtye God secretelye in oure owne hartes, condemning our selues and oure deedes befoze **GOD** wyth muche sozowe and compunction taken for them, alwayes lookyng at Goddes mercye and free pardone for the merites of hys sonne Iesus Christe. And as prayer is alwayes to bee vsed, as Saynte Paule commaundeth, so thys Confession is lykewise at al times to be vsed, whych oughte to bee the chiefe parte of oure continuall prayer. Whereby we humble oure selues befoze **GOD**, confessynge oure iniquitye and hys goodnesse, blamyng oure selues, and praysynge hym. Beynge seuerie Iudges ouer oure selues, to the intent he myghte be oure merciful Sauoure.

Thys Confession is a parte of true Contrition, and a distinct thinge from the Sacramentall confession, which is made to a Priest for the ateyning of absolution, wherein consisteth the sacrament of Penaunce, whyche hereafter in another

*This is the true  
and genuine  
appeal to  
our righteous  
Father.  
1. Thess. v.  
August, in  
psal, cxvi.*

The. xlviii. sermon.

other Sermon shall be by Goddes grace declared vnto you . For euerye man that seeth and percepueth hys owne shamefull and beastelye lypynge, is bothe by the lawe of nature wyrtten in hys harte, and otherwyle by the lawe of **GOD**, and inspiration of hys holy spirite, moued and prouoked to be ashamed of hym selfe, and to accuse hym selfe, hys owne thoughtes accusyng or defendyng hys deedes . Whiche to a man indued wyth the knowledge of the true luyng **GOD**, and deliuered from the superstitious darknesse of the vnbeleuyng Gentyles, is a great furtheraunce to cease from hys synne and to amende hys lyfe . Seynge that the confession of a faulte is a profession to leaue the same : Therefore wee oughte fyrste to forsake our sinne, whereof wee haue begonne to make Confession, and than to haue good hope of forgiveness . For it is not onely sufficient to accuse oure selues, and to be seene to declare oure synnes, but to doo it wyth this affection; that we maye haue hope thereby, to haue some Justification geuen vnto vs thzoughe oure Deshaunce . For so wee maye lette in shame into oure soule, confessyng it selfe, that it fall no moze into the same crymes it confessed before. For to condempne and call hymselfe a synner, is a common thyng to all Chzisten menne, and Infideles.

Manye of these beastelye menne, and speciallye vnchaste women call theym selues synners, and myschieuous persones, but they doo  
it not

Rom. i.

Hyllarius  
in Psalm.  
cxxxv.

Chryso. ad  
Theodorū  
lapsū,

it not for this intent, that they desyre to be amended, and therefore this is not to be called a Confession, for it commeth not forth of a contrite harte, and in the bytternesse of teares, nor yet wyth that affection, as men that hate that whiche they blame, and haue a will neuer to doo it anye moze, nor yet to heare of it, but the thyng is onely in woordes, and in woordes from the lippes outwarde, not proceeding from the inwarde sorowe of the harte, so that some tymes they requyre to be praysed, for that as they were men that woulde not lye, but althoughe it were agaynste theym selues, yet woulde they saye truthe: as who saye, the crime seemed not to men so greuous, when that it is spoken of hym that dyde it, as when it is reproued of an other. But this doo they that for muche Desperation, lacke also the feelynge of sorowe, and then feare not the reproche of menne, but wyth impudent boldenesse blase abroad theyr owne faultes, as they were other mennes.

But I woulde haue vs doo none of all these, neyther wyth Desperation to confesse oure synnefull lyfe, but wyth good hope of pardon, the roote of Desperation beyng cleane grubbed oute. And lyke as when a man vexed wyth a greuous sykenesse, hathe neede of manye medycines, and hathe lytle to bye them wythall, if a Physician come vnto hym that is sycke and saye, thou haste neede of dyuers kyndes of medycines, and knowyng that thou

arte

Chryso. in  
psalm. l.

arte not able to bye them all, yet bye me one or twoo of the best of them and leaste woozthe, and the rest I shall fynde of myne owne cost freelye: euen so almyghtye God saythe to vs: Geue me thy confession, and the teares of penaunce, and the teste shall I fynde of my gentlenesse and free gyfte.

Psalm, I.

God geueth mercye and healthe, and the sinner geueth the confession of hys synnes, whych was geuen hym befoze to geue. A small thyng, but yet that he is able to geue, as Dauid sayde: I knowledg and confesse myne iniquitie. But on the other syde. Howe many synners bee there that lyue carelesse, that robbe and steale, and wyl not vnderstande, that oppresse the Wyddowes and fatherlesse, that cymment the symple, and lyue other wayes wretchedlye, and yet wyl not recognyse and see the destruction and mischief that hangeth ouer theyr heades, and in the meane tyme doo that euill they lyke wyth boldnesse, neyther mournynge nor weepinge, nor confessynge theyr faultes. Howe canne these menne bee saued, not acknowledged theyr synnes, nor hauynge the iudgement of God befoze theyr eyes: Yet blessed Dauid made playne confession, sayinge: For I knowledg my synne, and it is alwayes in my syght. He forgatte it not althoughe it was forgiven, but hadde the adulterye and murther whych he committed paynted in hys conscience, as in an Image, and euerye daye he sawe the corruption of it, and therefore sayde, my synne is alwaies

is alwayes in my sight. Lord I see it, do not thou consider it, I wypte it in my conscience, Lord put thou it out.

Thys is if that Elayas sayde: If thou remember it, God wyll forgette it, yf thou forgette it, God wyll remember it, for God sayth of hymselfe: I am hee that blotteth oute thyne iniquitte, but bee thou alwayes myndefull of it. Why would **G O D** haue a manne alwayes to remember hys synne? That hys mercye shoulde bee to the synner moze thankefull, and that he shoulde perceiue the better what **G O D** hath forgouen hym. He that alwayes remembereth the heape of hys synnes, shall also remember the greatnesse of Goddes mercyfull benefites. Esay. xliii.

Suche were the holy men in olde tyme, they dydde not cal to theyr remembraunce theyr vertues but theyr synnes, and dydde not as menne doo now, forgette theyr synnes, beyng desyrus to hyde theym and keepe theym close, and shewe forth to all menne theyr good dedes yf they haue done anye, and boaste them selues of them. But if thou haste done anye good, keepe it secrete that thy Lord may see it and prayse thee for it. For if thou boast thy self of any good dede, thou haste receyued glozpe of men. If thou haste done euyll, remember it, that **G O D** myghte forgette it: yf thou shall tell thy faulces, thou haste made theym lesse, but yf **G O D** shall tell theym and laye theym to thy charge, hee shall encrease theym. If thou bee ashamed to



to tell thy synnes to thy neyghboure, then tell them daylye inwardlye in thy harte, I doo not bydde thee tell them to thy neyghboure and fellowe seruauant, to the intent he shoulde vpbzaide thee with them, and vtter them agayne to thy confusion, but tell theym to thy Lorde GOD, that shall not vpbzayde thee wyth them, but heale them and take them cleane away. Not for that GOD dothe not knowe them, seynge he knoweth all thing, and was present when thou dydest theym, and knewe them befoze they were done, but for that hee woulde haue thee to knowe them, and by confessynge of theym to recognyse the greatnesse of Goddes mercye in pardonyng of theym, and so alwayes afterwarde warelye to auoyde them, and humblye to thanke him.

Chrysost.  
hom. xx. in  
Genesim.

Thys medicine is neyther costlye nor greuous, and yet restozeth a man partitelye to hys former health. For he that woulde haue hys dys-ease healed and be brought into healthe, let hym put oute of mynde all woorldlye cares, and wyth repentaunce go to GOD the Physician, and befoze hym poure forth the hys warme teares, and with muche diligence confesse hys synnes against himselte, and byrnynglye stedfaste saythe wyth hym, let him truste and put hys confidence in the arte and connyng of the Physician: what cost or greefe dothe thys merciful Physician requyre of vs: Hee requyrezeth Contrition of harte, compunction of mynde, confession of oure fall, carefull and humble continuauce, and hee dothe

doth not onelye heale oure diseases, but maketh vs rightwise men which were laden with sinne befoze. What great mercy and excellent goodnes is thys: when hee that offended confesseth hys faulte and asketh forgeuenes, is by and by pardoned and made ryghtwoyle. And for playne declaration hereof, heare the Prophetes woordes: Tell thou thyne iniquitie firste, that thou mayest be iustified. He sayth not onelye: Tell thine iniquities, but tell them first: that is to saye, tary not tyll they be layde to thy charge, and thou reproued for them, but pzeuent thou thyne accusoure and haue the first woorde, and so thyne accusour shall be domme.

Esay, xliii

See the excellent mercye of thys Judge: If a man shoulde doo so in worldye iudgementes, and shoulde confesse befoze he were accused, were the Judge neuer so ppyfull, yet he shoulde haue sentence of death: but suche is the clemencye of our mercyfull Judge, and the Philitian of oure soules, that if we pzeuent our aduersarie the deuill, whyche at the last daye shall stande befoze oure face, and in thys pzeent lyfe befoze iudgement fall to confession, and pzeventing all other be oure owne accusours: we shall prouoke our Judge to so great mercye, that hee wyll graunt vs not onelye to be deliuered from oure synnes, but also to be accompted in the number of iuste men. For if Lamech which had no lawe where vpon he myghte learne, nor hearde no Prophet, nor hadde no other admonition, but euen by the iudgement whych was geuen to him in nature,

Genes, iiii,

byng

The .xviii. sermon!

Chrysost.  
homi. iiii.  
de Lazaro  
Idem ho.  
de latrone

Idem ho.  
de penitēt.  
et cōfessi.

Esay. xliii

berng priuie to his noughtie murder, confessed openlye agaynste hym selfe that hee hadde done, and condempned hym selfe: what excuse can we haue, that with all diligence wyl not shewe oure sores to the intent we might haue them parsite-lye cured: For there is no greater enemye to a mans synne, than a mans owne proper condemp- nation and confession of his synnes ioyned with repentaunce and teares. Whereof we maye take an example of the theefe that was crucified with oure Sauoure Christe. Whyche when hee was suffering for hys owne crimes, tooke no care of himselfe, but opened his synnes to Christe. For as his synnes didde make hym foule and vyle, so the confession of theim opened Paradise to hym. For no doubt of it, if he had not confessed hys synnes here, hee shoulde haue bene compelled to haue confessed them there where moze paine, and moze shame shoulde haue followed. And yet the shame (if it bee well and truely consydered) oughte rather to bee in the dooyng, than in the confession of oure synnes, for it is no shame to confesse to GOD, but rather vertue and ryght- wysenesse, for yf it were not vertue, GOD woulde neuer haue promysed a rewarde for it; sayinge (as I sayde befoze:) Tell thou thy syn- nes firste, that thou mayest be iustified. And who shall bee ashamed to doo that drede, whereby he is made ryghtwys, seyng GOD commaun- deth vs to confesse oure synnes, not to puny- sh vs, but to pardone vs. For whyche cause leaste a man shoulde feare to be punished after con- fessing

feſſing of hys faulte, David ſaythe: Make con-  
feſſion to God becauſe he is good, and his mercie is  
for euermore.

What proſyte ſhoulde a manne haue yf hee  
ſhoulde not confeſſe his ſynne? Canne he keepe it  
from the knowledge of GOD, who knoweth  
the ſecretes of mannes harte, and all thynges  
before they bee done: No no. It is woozle not  
to confeſſe the ſynne, than to tranſgreſſe the  
lawe, it is woozle too reſuſe oure conuerſion,  
than to contempne Goddes admonition: It is  
woozle not to mitigate Goddes dyspleaſure by  
oure ſatiſfaction, than to deſerue hys dysplea-  
ſure by oure tranſgreſſion. The Miniſters con-  
feſſed theyr ſynnes and lyued. The Sodomites  
neglected confeſſion and perſhed. The Iſrae-  
lites when they ſynned, they were deliuered  
too theyr enemyes: when they confeſſed theyr  
ſinnes, they were deliuered from theyr enemyes.  
For lyke as no manne eſcaped Goddes plague  
when he ſynned, ſo euerye manne hadde Goddes  
pardone when he confeſſed hys ſynne. Through  
hope of thys holye David prayeth too GOD  
that he might be waſhed moze and moze, becauſe  
he knewe hys iniquitie, and hys ſynne was al-  
wayes in hys ſyghte, not by delectation to fre-  
quent and continue it, but by hatred to auoyde  
and abhorre it. The Publicane in the Goſ-  
pell confeſſed hys ſynne and went home juſti-  
fied: the proude Pharifie boastyng hys good  
deedes, went home in woozle caſe: Confeſſion  
is the

Chryſoſt.  
ho. de con-  
feſſ. pco

Gene. xix.

psalm. l.

Luk. xviij

is the frutte of humilitie, whiche is also the mother of grace, for the attenyng whereof the holye Ghoſte teacheth vs alwayes to be occupied in this kynde of Confession, sayinge by the Prophet, that the ryghteous man is ever first of all the accuser of hym selfe in the begynnyng of his woordes. Wherefore (good people) let vs be as diligent in preserving and encreasynge our treasure in heauen, as these worldlye Marchauntes be in preservynge theyr treasure in earthe. For it is a common trade of these ryche men, least the charges of householde doo exceede theyr gaynes, theyrselfe in the mornynge as soone as they rise, before they go aboute theyr busynesse, to call theyr servaunt, and to aske an accompte of theyr expences, that they myghte knowe what is euill spent, what well, and if they see theyr stocke decaye, than to seeke an occasion howe to restore it agayne: Euen so let vs doo in oure busynesse, let vs call our servaunt which is our conscience, to an accompte, for our thoughtes, woozdes, and deedes, and searche what is spent for oure profite, what for our destruction. What woozde is euill spent in brawling, raylyng, testynge, and flaunder: What thoughte hath prouoked the eye to fornication, the harte to malice, the hand to iniurye and myschiefe of oure neyghboure. And when oure servaunt hath tolde vs euery thyng, then lette vs cease from wastynge anye more of oure heauenlye treasure. And seeke by gayne too restore that, whiche by negligence was loste. For ydle and noughtye woozdes lette vs

Chrylost.  
ho. de peni  
tētia et cō  
fessione,

his bypnyge home and stoze by holpe prayers: for  
 inturie done to oure neyghbour, mercey and al-  
 messe: for intemperate luyng, fastyng and ab-  
 stynence. For yf wee spende oure good treasure  
 styll in waste, and restore nothinge that is good  
 againe, when we shal be brought to extreme mi-  
 serye, and the time of our marchaundise is paste  
 and gone, than shal we seeke and finde no helpe,  
 no, not so muche as one drop of water to quench  
 the heat of our tounge's ende. The marchauntes Chrysof.  
 vse to call theyr seruauntes to accompte ayzelye psalm. l.  
 in the moynynge, but our best time is to call our  
 conscience to accompte in the euenynge. When  
 thou goest to bedde and haste no body to trouble  
 thee, than byng for the thy accompt booke, and  
 serche diligently, if any thing all the day before  
 be done amisse, either in worde, thought, or dede.  
 For so the Prophet geueth counsell sayinge: Be Psalm. iiii.  
 angrie and synne no more, those thinges ye speake  
 in your hartes, be sorye and contrite for theym in  
 your beddes. In the day time a man hath many  
 lettes, his labours, his offices, the care of his  
 houtholde, chyldren and famillye, and other af-  
 faires both priuate and publike whych dyuerse-  
 ly doo greue or occupy a man on the daye tyme.  
 But when he goeth to bedde and no man calleth  
 vpon hym nor troubleth hym, than let him com-  
 mon wyth his owne soule, and sytte as it were  
 vpon iudgement vpon hym selfe, examyninge  
 what good he hath done all the daye before, or  
 what euill, and if hee fynde that he hath done  
D. l.                      good,

good, let him humblye geue God thanks whose grace did moue him to it, assist him, and brought it to that good end.

But if he finde that he hath done euyl, let hym rease from the euyl deede, blame and accuse hym selfe, wyth sorowe and compunction beate hys owne harte, washe hys bedde wyth teares as Dauid did, confesse his sinne to almighty God agaynste hym selfe, and humblye praye hym of pardone and remission, and than vsynge thys nyghtlye lette hym peece and smyte throughe hys soule wyth the feare of God, and bee ashamed to come wyth one faulte twyle befoze hym, who by an vnpenitent harte is prouoked to vengeance, as by a contrite harte hee is bowed to mercye, and seeketh occasion by all meanes to shewe mercye to all men. This maner of daylye confession watered wyth teares of a mans owne eyes, is throughe the merites of oure Sauoure Christe, a sponge to wype awaye the fylthynesse of oure synnes, and a medicine preseruyng vs from fallynge to synne agayne. Thus pzeueninge hys face in confession, we maye be sure of forgeuenesse. For as Salomon saithe: He that hydeth hys synnes shall nor prosper, but he that confesseth and forsaketh them shall obteyne mercye. Feare of hell wyth hope of mercie woozkeh the sorowe of penaunce, oute of whyche commeth foozthe vnfernd confession, whyche is a hehemment voyce in the eares of God, and perswadedh muche to mercye and remission of synne, to increase

Psal. xciii.

Pro. xxviii

Grigori. in

Iob. capi.

xxviii.



Increase in grace, and by continuance in the same  
to eternall glozpe. Whereof God make vs  
all partakers through the merites of  
our Lord Iesus Christ, to whom  
wyth the father and the holye  
ghost be glozpe and honour  
nowe and euer:  
more. A.

men.

P.ii.

## Of confession to a Priest.

Serm. xix.



**I**n this Sermon (good people) I intende by Goddes grace to declare vnto you, wherein the Sacrament of penance consisteth, and what is the matter of it. It consisteth in the absolution, whiche by a Catholyke

Cōcilium  
Florentinū

Priest is geuen to a penitent synner in the name of God, who is the principall iudge and remyter of al sinne. And the matter of it is that humble and true confession whiche a penitent synner maketh to God befoze a Priest Gods Minister institute for that purpose to remitte or reteyne synne. This Sacrament of penance for synnes committed after Baptisme is necessary to saluation, whiche is full remission of the same synnes. And it is institute and ordeyned by our sauoure Christe, when after hys glorious resurrection, and befoze hee ascended, gaue to hys Apostles Priestes, and so to other, power to absolue and forgeue synners theyr synnes, sayinge to hys Apostles thus: Receyue the holye Ghoste. The synnes of those that you forgeue, bee forgiven, and the synnes of those that you reteyne, bee reteyned, that is to saye, bee not forgiven. In which wordes our Sauour Christ gaue power and authoritie to al priestes both to remitte sinne  
and

Ioan. xx.

and also to reſerue ſynne, and ordeyned them to be iudges in his kingdome the Church to heare Aug. de ciu and determyne all crymes and offences whyche uit. lib. xx. ſhall be committed againſte hym and his lawes. cap. xx.

Thys power our Sauour neuer gaue to Angelles nor Archangelles, nor too no woꝛldlye Chryſo. de Prince, but onelye to hys Apoſtelles and thoſe Sacerdotio that haue in hys Church the order of Prieſt lib. iiii. hooſe, whiche power is verie greate and excellent, as perteynyng to the ſoule of man, and reachinge to heauen, where almighty God ratiſieth aboue, what ſo euer ſentence Prieſtes ſhall geue in earth. Thys power no Prieſte can exerciſe woꝛthelye, wythoute the confeſſion of the ſynner hymſelfe, whyche is the onelye waye foꝛ the Prieſt to knowe and vnderſtand what he oughte to foꝛgeue, and what to reſayne and not foꝛgeue, excepte he ſhoulde blyndelye and raſhelye behaue hym ſelfe in ſo great an office, foꝛgeuinge that he knoweth not what. Foꝛ neyther oughte he to bynde thoſe that be innocent, nor to looſe thoſe that be obſtinate, but accoꝛdyng Hieron. in Math. cap. xvi. to his office and commiſſion to exercyſe the ſame in bindyng and looſyng after that he hath heard the varietie of the ſynnes confeſſed. Foꝛ GOD doth pardone them onelye that be truelye penitent foꝛ theyꝝ offences, and beginne, and further purpoſe to amende theyꝝ luyng. And becauſe the power of the Prieſtes is two wayes, to foꝛgeue the ſynnes of ſome, and to reſayne the ſynnes of other, therefoꝛe our ſauour Chyiſte gaue to them the holye ghooſte, that they mighte effectually

tuallye execute bothe the functions, and also the  
 better discern the one from the other, and also  
 consideringe that Christe in playne wooordes af-  
 firmeth, that no sinne is remitted befoze God in  
 heauen whiche is reteyned and not remitted by  
 his ministers the Priestes in earthe: Therefore  
 the holpe catholike Church of Christe euen from  
 the begynning therof, vnderstandeth by the said  
 wooordes of Christ, that it is necessarye by Gods  
 lawe, that euerye manne and woman whan  
 they haue sinned deadlye, shoulde confesse theyr  
 sinnes to a Priest, if they may haue one, because  
 they can not otherwyle obteine pardone of their  
 sinnes, but by a Priestes absolution sacramen-  
 tall, except it be vnpossible for them to haue the  
 same, as when the synner woulde confesse and  
 can not speake, or can not gette a ghostly father,  
 for in suche cases GOD accepteth a mans good  
 wyll and vnfeyned contrition in steede of the sa-  
 cramentall confession, where the Sacrament is  
 excluded by vrgent necessitie, and not by con-  
 tempt of religion. So that the execution of this  
 heauenlye authoritie requireth iudgement and  
 discretion in the Priest to discern what is to bee  
 remitted, what not, seing euerye sinne in euerye  
 man is not to be remitted, whereunto is neces-  
 sarye the knowledge of the faulte, whyche can  
 not be had of a man that seeth not the secretes  
 of an others harte, except the partye being gil-  
 tie declare his owne conscience, and reuele plain-  
 lye hys secret offences, for whych cause the holpe  
 Church

Aug. li. liii  
 de bapti.  
 cap. xxii.

Churche teacheth that the same woordes that  
 geue authoritie to Priestes to forgeue or reterne  
 sinne, the same also do inioyne and bynde al sin-  
 ners to confesse their sinnes to Priestes for the  
 attempning of the said remission. Therfore it is to  
 be beleued of al men and women, that confession  
 of deadlie synnes is to bee made to a Prieste by  
 Gods lawe, as necessarye to saluation, withoute  
 the which the necessary Sacrament of penance  
 can not be ministred, seing that it is the matter  
 of the same Sacrament, whereby the offendour  
 is both accuser of himselfe, and also wytnesse a-  
 gainst himselfe, & yet may not be his own iudge, Aug. de vi  
 pardoninge himselfe, but oughte to confesse his sit. in fir. lib  
 fault not onely priuily to God to whom nothing cap. liii.  
 is secrete, but also wythoute shame or dysdayne  
 to him whom for that purpose God hath vouch-  
 safed to make his Vicar and delegate iudge, and  
 to vndergo his iudgement and sentence to thin-  
 kent his conscience may be quieted, and he fully  
 reconciled to almighty God.

For menne are bounden necessarye too open Basilus,  
 theyr synnes too them, to whom the dyspensati- regula.  
 on of Gods misteries is committed, for so we see cclxxxviii  
 that our fathers did in theyr penance, seyng it  
 is also wyitten in the Gospell that the Jewes Math. iiii.  
 confessed theyr sinnes to Sainte John Baptiste Actes. xix.  
 and the people of Ephesus to the Apostles, &   
 whom they were baptised.

Wherefore good people I exhorte you in the  
 name of oure Lorde Iesus Christe, that this  
 P. liii.      need.

The, xix. sermon.

necessarpe and holeosome medicine of your soules  
bee not lyghtlye regarded of you, but who so e-  
uer hath his conscience loden with the heauy bur-  
den of synne, or wounded with the darte of the  
Deuils tentation, or infected with the popsoned  
contagion of deadiye sinne, lette him runne with-  
out delaye to thys pzeient remedie whyche oure  
Sauiour Chziste hath ordeyned and offereth to  
al men, lette him go to the Physician whom God  
hath appoynted for his soule, and hath fully au-  
thorized and instructed what to doo to the hea-  
lyng of the same, and lette him humble and sub-  
mit him selfe not onely vnder the mightye hande  
of God, but also to a mortall man beyng Gods  
Vicare and Stewarde of his misteries, not re-  
garding the man for the worthines of hym selfe,  
but for the dignitie of his place and administra-  
tion, neuer accomptinge him to be hyle, whom  
GOD hath vouchesafed to make hys Vicare.  
And to hym, or rather to GOD befoze him,  
lette him open hys wounde, shewe his lepyze, and  
humblye confesse hys sinne, wherewyth he hath  
offended almightye God, and wyth an hum-  
ble and contrite harte requyre remission of hys  
synne, geuyng full confidence to the woordes of  
Chziste, and beleuing that to be remitted with  
God in heauen, what so euer the Priest of what  
state so euer he be by exercisynge of Gods com-  
mission, remitteth to him in earthe, knowynge  
that GOD is saythfull, and neyther canne de-  
ceyue nor be deceyued, but alwayes assisteth the  
due

due ministratiō of hys Sacrament, woorking  
 the same effecte inwardely in the soule of the  
 true penitent, that the woordes of the Priest  
 doo outwardely to hys eare signifie, whyche is  
 remission of all hys synnes. Let not shame stoppe  
 this humble confession, but let euery man rather  
 bee ashamed to synne than to confesse hys sinne. Bernardus  
ad milites  
 For as the wyse man saythe: there bee two mas- repl., ca. xii  
 ner of shames, one that bryngeth to synne, an other Ecclē, iiii.  
 that bringeth to grace and glorye. The good  
 shame is when a man is ashamed that hee dothe  
 or hath synned, and althoughe no other crea-  
 ture were pryncipall to it, yet he with reuerence fea-  
 reth the sighte of God that alwayes seeth hym.  
 This kynde of shame dzyueth awaye confusion  
 and reproche, and woorketh grace and glozye, in  
 that eyther he dothe forbear to synne, or els by  
 penauce punisheth, and by confession banisheth  
 his synne committed, where as his glozye is the  
 witnesse of his owne conscience.

The noughtye shame is whan a man is asha-  
 med to confesse hys faulte, thys kynde of shame  
 dzyueth awaye grace and glozye, and woorketh  
 eternall confusion, whyche lyke a locke or barre  
 stoppeth the doore of hys mowthe, and wyl not  
 lette the poyson of the harte to be caste oute, tyll  
 the soule bee deade and drowned in the botome  
 of synne. Wherefore this is certaine and sure,  
 hee that for shame contemneth and refuseth to  
 confesse hys synnes here, where remedye maye  
 easelye and presently be hadde: he shall bee  
Chrys. ho.  
de penitē.  
& confess.  
 com.



The .xix. sermon.

compelled too confesse them there, where greatest shame shall be in the presence of Christ, bys Angelles and the holle woꝛlde, and endelesse payne shall insue.

Holcot, in lib. Sapi. Lect. cxliiii. Thys is the subtile craffe of our ghostlye enemye the deuill, who vseth thys noughtye shame as an instrument of al myschiese, in that he perswadeth a man to caste awaye shame, and to bee impudent and carelesse of hys lyuinge, and so to feare neyther **G O D** noꝛ man, but boldlye to synne, and impudentlye to boaste and defende the same. And on the other syde when the same synner is smytten wyth the feare of hell, and is compuncte in harte, and by Goddes grace moued to holesome penaunce and confession: than the deuill vseth the same instrument agayne, restoring that he tooke away befoze, that is to say, shame, not to sinne, but to confesse his sinne, and so keepeth him styll faste bounden and locked in the cheynes of moꝛtal sinne, that the keyes of heauen committed by Christe in Saynte Peter to the Church of God, can not open that locke and loose the prysoner, because shame keepeth hym from confession, withoute the whiche the keyes canne not be vsed to the deliuary of the prysoner. By thys we maye vnderstande that the confession of synnes is the wytnes of a conscience that feareth God, for hee that feareth the iudgement of God, is not ashamed to confesse his sinne, and he that is ashamed, feareth not. For perfitte feare looseth all shame: the sufferinge and auoydynge whercof

whereof is a certayne payne and punishment for  
the sinne, because by this meanes the pryde of a  
sinners hart whych God resisteth is broken and  
pulled downe and by humilitie is made meete to  
receiue the grace of God. And also that perniti-  
ous securitie which a sinner regardeth not so long  
as he hath glozy in him selfe, and pleasure in hys  
carnal liuing, is by kneling downe and submit-  
ting himselfe to Gods minister taken away, whi-  
les that he layinge his owne life withall the ab-  
hominacion therof before his owne eyes, learnerh  
to know himself, and how vile he hath made him-  
selfe in the sight of God, and is so affected, as he  
would wishe to be, if he were euen than at point  
to depart out of this world, which is a bydle and  
a great staye for him to resrepne from sinne, and  
to auoyde the same in tyme to come.

For whiche cause let euerye man confesse hys  
owne synne, whyles hee is yet lyuynge and re-  
mayninge in thys worlde, whyles hys confessi-  
on maye bes admitted, and satisfaction and re-  
mission, whych is geuen here by the Priest, is  
accepted before God. If any infection of deadlye  
sinne or infidelitie hath entred into hys hart, let  
hym not bee ashamed too confesse it to hym that  
hathe cure and charge of his soule, so the intente  
it mighte be cured by the woorde of GOD and  
holsome counsel, so that by perfit faith and good  
woorkes he mighte escape the paynes of eternal  
fyre, and come to the reward of eternal life. But  
if he that is stynged wyth the serpent the Deuil,  
holde hys peace, and wyll not do penance and  
confesse

Cypri. de  
lapis,

Clemens.  
Epist. i.  
cap. xxii.

Hieron. in  
ca. x. Eccle.

Basil, regu  
la, ccxxix.

confesse his wounde to his brother and mayster that hath the cure vpon hym, than can his mayster that hath a tounge to heale him, profite hym nothing, for how can the Surgion minister an apt and holesome medicine, yf the sycke manne will not open and shewe hys wounde vnto hym: for the same waye is obserued in the confession of synnes, which is vsed in the woundes of a mans bodye. Lyke as the sores of the bodye bee not opened to euery one, but to suche as can skyll to heale them: euen so ought the confession of synnes to bee made to theym that can heale theym, which after what sorte it is done ye haue hearde it declared from the mouth of oure Sauoure Christe, who promysed to allowe and accept as forgeuen what so euer his Minister in his name shall forgeue, and also denyeth it to bee remitted, whyche by hys minister is reseynd and not remitted. Doo what a man canne, and serche as muche as he wyll, and hee shall synde after Baptisme no other table or boorde to saue hym selfe from thyppewzacke of synne, and drowynge in damnation, and too be broughte vnto the sure grounde of grace and the state of saluation, but onely by thys Sacrament of penance whyche is ministred by a Priest to hym that is truelye penitent, and saythfullye confesseth hys sinne and humble requieth absolution for the same. And although the contrition of an humble harte may be so great that the sentence of God in heauen maye go before the sentence of Gods Minister in earthe: yet that true contrition alwayes includeth

includeth a ful purpose and determination to obteine remission at the priestes hand by confessing his sinnes as soone as he may haue oportunitie. For els he canne not haue true contrition befoze **GOD**, that proudlye contemneth Gods ordynance, and neuer intendeth to requyre the same of gods minister. Thus whan a sinner forsaketh his sinne, and commeth to confession vnfeinedlye as he ought to do: than doth almighty **GOD** mercifully blotte out his sinne, and forgeueth all the punishment whiche he deserued to suffer in hell for breaking of Gods eternall lawe, and setteth him againe in the state of saluation, and than the synner seeleth hys conscience dyscharged of the heauy burden of sinne, and may be glad and quiet in hys conscience, knowing surely by the most sure and merciful promise of almighty god, that he hath of hys goodnes pardoned and forgeuen him al his sinnes, and doth beare him againe his gracious fauour, and loueth him as much as he did befoze, and that he hath geuen him also newe grace and spirituall strength, and made him able to receyue his owne sonne oure Sauour, **GOD** and man in the blessed Sacrament of the Altare, and helpeth him continuallye in thys

life to passe thzough the daungers of the same towarde the kingdome of heauen, to the which **GOD** bying

vs that made vs, to

whom be al glo-

ry. Amen.

(.)

What

**What a synner ought to do in making his confession.**

Serm, xx,



**A**fter that ye haue learned (good people) the necessitie of Confession howe euerye synner is bounden to confesse hyg synnes to a Priest by Goddes law for the attepnyng of absolution and remission of synne: nowe it followeth to be declared what a synner ought to do in making his confession. First a synner oughte befoze he come to confession to make an accompt with him self of his life, and to cal to his remembraunce how many deadly synnes he hath committed since the time of his last confession, wherein such diligence must be vled, as the necessitie and dignitie of the worke of god which is absolution dothe require, beinge wylling and ready to do all thinges that be necessarie for the recouery of grace and health of his soule, which a sicke man would do for auoiding the death of his body. And this the synner ought to doo for twoo causes, the one that he might thereby take special repentaunce for euery offence that he dyd, for as much as he did disobey, and offend almighty God, and had some special pleasure in euery one, and therefore he oughte to call his synnes to hyg minde, and for remedye of the same to take some displeasure and repentaunce for euery one of the. The other cause is that he might haue his synnes ready

Aug. de vera & falsa penit, cap. xv.

readye and the better in hys mynde for to thewe  
 them vnto his ghostly father when he cometh  
 to confession. The whiche kinge Dauid dyd well  
 perceiue that sinners be bounden to do, and ther-  
 fore whan he had synned he said thus: I wyl stir-  
 dye to remember my sinne, because I will confesse Psa, xxvii  
 it. And the example of the prodigal sonne in the  
 Gospell teacheth vs also so to doo, who retur- Luk, xv.  
 nyng to hys father considered howe euill he had  
 lyued, and he called than to his mynde what he  
 woulde confesse and saye to hys father when he  
 shoulde come to hym. Thus whan a sinner hath  
 diligentlly examined hys owne conscience, and  
 called to his remembraunce how often and wher-  
 in he hath offended hys Lorde God, takynge  
 speciall repentaunce and contrition for euery  
 offence: than he oughte to come to hys ghostly  
 father wth great desyre and humilitie, not as  
 to a manne to heare some worldlye and profita-  
 ble counsell, but as to the Messenger or Vicare  
 of oure Sauoure Christe representyng hys per- ii, Cor, v.  
 sone, whose embassage hee vseth for makynge  
 peace and reconciliation betwene the synner and  
 GOD, to the intent hee myghte heare of hym Aug. de  
 the wooorde of GOD whyche is the wooorde of visit. infir.  
 absolution for hys synnes by paste, and also be cap. v.  
 instructed by the wooorde of GOD howe to  
 lyue wel hereafter and auoyde sinne. And where  
 as the effect of Gods Sacramentes doo not de-  
 pend vpon the vertue or worthynes of the priest  
 the minister, but vpon the commaundement and  
 ordinaunce of GOD, who by hys spirite dothe  
 assist

The, xx. sermon.

assiste the due ministratiō of the same: therfoze  
 a penitent synner oughte rather to regarde the  
 vertue and power of **G O D** that woozkeh by  
 his mynster, than the state of the persone be he  
 hye oz lowe, a iuste oz an vniuste man, so longe  
 as he is a member of Gods vniuersall Churchē,  
 and by toleratō suffred to minister in the same,  
 and he oughte to geue full credyte to the wooz-  
 des of absolution, that than his synnes be clere-  
 ly remytted, yf his harte be than disposed and  
 mete to receyue the same remissyon, and yf hee  
 put no stoppe to Goddes grace, as they do that  
 lacke fayth and true contrityon. And so the pe-  
 nitent sinner comming to a Pryest and humbly  
 submytting him selfe to him as representing the  
 persone of Chryste, ought to herse hollye, sym-  
 plye, and faythfully al the deadly synnes which  
 than after diligent serching of his lyfe doo bur-  
 den and vexē hys conscience. For althoughe the  
 holye Churchē doth not burden a sinner to con-  
 fesse euery veniall synne, whiche is vnpossible oz  
 very harde to doo, for who dothe knowe all hys  
 faultes, and also seyng that veniall synnes doo  
 not take away charitie, nor do not exclude a man  
 from the kyngdome of heauen, wythout the  
 whychē thys frayle and mortall lyfe, can not be  
 passed ouer: yet yf a man fall oftentymes into  
 such smal synnes, they ought not to be neglected  
 but auoyded betymes, because contempte in all  
 thynges aggrauateth the cryme, and speciall ye  
 in procurynge the remedye, and also a manne  
 shall geue an accompte in the daye of iudge-  
 ment

Psal, xviii,

Math, xii,



ment of euery idle wooꝝde which he shall speake. But all moztal sinnes such as be transgressions of gods commaundementes, and byynge a man in state of damnation, so many as come to his remembraunce after diligent serche and inquisition, the synner ought to confesse: And not onelye suche as he knoweth certeinly to be moztal sinnes, but also such as he doubteth of & knoweth not certeinly whether they be moztall sinnes or no, because what so euer thyng is not of fayth, is sinne, and he that doeth or alloweth to bee doone any thinge whereof his conscience rezeihendeth or condemneth him, doth therein agaynste his conscience and sinneth deadly and ought to confesse it and learne of his ghostly father (to whom iudgement is geuen to discerne betwene lepre and not lepre, sinne & not sinne) how to knowe and auoide the same afterward. Furthermoze it is to be considered that god doth not forgeue one moztall sinne, & reteineth an other vnforgeuen, but alwayes when he forgeueth, he forgeueth all together, the which he shewed in expellyng all the holle legion of deuils out of the man of Galasen. And he shewed the same agayne whan he pardoned Marye Magdalene, for he forgauē her all her synnes, and the scripture calleth that man happye whose sinne God hath not imputed but couered, & if there were any sinne remaining imputed vnto hym and not forgeuen, he shoulde not bee compted as happye, but as an enemy to god. Now seing the father hath geuen all power to the sonne, and the sonne hath geuen the same

Rom. xiii.

Chrysoft.  
de sacerdot.  
lib. iiii.Aug. de  
vera & falsa  
penit.  
cap. ix.  
Luc. viii.  
Luc. vii.

Psal. cxxi.

¶

power

The .xx. Sermon.

Chrysost.  
de sacerdot.  
lib. iij.  
Ioan. xx.

Bernard.  
ad milites  
templi.  
cap. xii.

Chrysost.  
ad populū  
Antioch.  
hom. xli.  
xlvj.

power to the Priestes of his church, whose iudgement both in byndynge and losynge in earth is confirmed and ratified by God in heauen: therefoze the remission whiche the priestes geue to penitent sinners, ought to be lyke and agreable to the remission whiche is geuen by God, that is to say, a full remission, not forgeuyng one mortall sinne without an other, but eyther forgeuyng all at once, or none at all. And because (as ye were taught befoze) the priestes can not worthely exercise this authoritie of forgeuyng or reteynynge sinne, excepte the sinner open his conscience, and confesse his synnes hym selfe, both because he can not otherwyse knowe what is to bee remytted, what is not, and also because he maye not rashly remit that he knoweth not and is not confessed vnto him: therfoze the sinner is bounden playne-ly and fully to confesse all his synnes and euerye particulare synne whiche by diligente serchyng of his conscience commeth than to hys remembrance. For the conceyling or hyding of any one mortall sinne which he remembereth, is the cause why all the other whiche he confesseth be not forgeuen: For he than in hydynge of that mortall sinne in confession did sinne deadly and ther dissembling with almighty GOD to whose eyes all thinges be naked & open. A general confession wherby a mā calleth him self a sinner, is not sufficient, but a special confession & rehearsal of euery mortall sinne that we remember is required, & by knowing the nūber & quantitie of our offences, we maye likewise know the greatnesse of Gods mercy

therfull goodnes in remitting of them. He that  
 is not penitent wyl cal him selfe a sinner, & every  
 iust man wyl confesse him selfe to be a sinner, for  
 he that saith he hath no sinne is a lyer deceyuing  
 him selfe, and also maketh God a lyer and hath  
 not truth in hym. But this generall calling and  
 confessing him selfe a sinner is not the matter of  
 this Sacrament of penance, because it is not a  
 faithfull declaration of al the crimes whiche he  
 remembreth, but a certeine craftie colouring and  
 cloking of his crimes, whiche by a confuse & ge-  
 neral confession he dissembleth both befoze God  
 and man, as though he were but as al other men  
 be. Which generall confession if it lacke contri-  
 tion, is a proude presumption and a glozyng that  
 he hath done euil, if it be ioynd with contrition,  
 than although it be not sacramentall forgeyunge  
 deadly sinnes by vertue of the keyes commytted  
 by Christ to his Churche, yet by vertue of the co-  
 frition, humilitie and prayer ioynd with it, it  
 profyteth to the remission of venyall and dayly  
 sinnes, and prepareth the sinners hart to the at-  
 teynyng of further grace. Wherefoze lyke as  
 contrition ought to be without ypocrisie befoze  
 God, not of one or two sinnes, but of al: euen so  
 confession Sacramentall befoze Gods minister  
 ought to be holle and perfyte, seyng the death of  
 the soule by sinne ca not be taken away by parts:  
 but holly altogether, when grace & lyfe is by ab-  
 solution restored and geuen. And after perfyte  
 knowledge of the holle state & lyfe of the synner,  
 the Prieste who hath the cure and charge of hys  
 soule

i. Ioan. 2.

Concilii  
Florenti.Thomas  
Aquinas,  
iii. d. xxi.  
q. ii.

The .xx. Sermon.

soule, may the better in counselling, comfortyng,  
and absoluyng, discharge his duetie towardes  
almightie God againe. And furthermoze, that  
I haue sayde concernyng the confessyon of all a  
mannes synnes, is also to be vnderstande of the  
circumstances of the same synnes, suche as doe  
aggrauate the cryme & make it moze heynous,  
and increase the contempt of GOD in commit-  
tinge them. As a sinne oftentimes done & bled is  
moze greuous than that is but once done. And  
the sinne of a pzince oz pziest is moze thā the same  
kind of sinne in a subiecte oz lay man: And sacri-  
lege, which is robberyng of Churches and vnlaw-  
ful taking away of that belōgeth to the churche,  
is greater cryme than other robberye oz thefte:  
And he that by a malicious and noughty mynde  
and with longe studie tempteth and prouoketh  
hym selfe oz any other to adulterie oz lyke sinne  
against his neighbour, sinneth moze thā he which  
doth the same crime by fraultie, suggestyon, oz  
occasion of other. These and such other circum-  
stances ought a sinner to expresse also in his con-  
fession. That his humilitie and chamefastnesse in  
confessing his faulte, may agree and bee lyke to  
his pride and impudency in comittynge the same  
faulte, alwayes takynge hede that he confesse but  
his owne faultes, and do not therewith bewraye  
the faultes oz persons of other, & that also, with-  
out to much curiositie and scruple of conscience,  
and onely for this intente that his synne and the  
greatnesse therof might appeare, and the doub-  
tes of his conscience be taken away.

Bernardus  
in Cantica  
serm. xvi.

For to extenuate and make litle in woordes that  
crime which is very great in dede, is likewise to  
diminish the glozy of God that shoulde pardone  
it, which is the way not to get pardone at Gods  
hand, but to loose it, who doth not gladly geue a  
benefite, whiche is not thankefully accepted and  
esteemed accoꝛdyngly as it is. This is the moost  
common and subtyll crafte that the deuyl blyeth  
with all synners. At the beginning he doth couer  
and hyde the sinne he moueth the vnto, and ma-  
keth it seme nothyng oꝛ very litle, to thintent the  
sinner may take boldenesse to do it, this boldnesse  
bryngeth in vse and custome to sinne, whiche by  
continnaunce is turned into nature, so that then  
any exhortacion oꝛ admonition can litle pꝛeuaile,  
but whether so euer the fleſhe and the deuyl lea-  
deth hym, thither he runneth headlynges, onely  
lookyng at the pleasure pꝛesent, nothyng regar-  
ding the payne to come, but at the last ende when  
the fearefull houre of death draweth nere, than  
the deuyl doth not extenuate but amplyfye the  
synne, than doth he beate into the sinners heade  
and lay befoze his eyes the greatnes of his sinne  
and the long tyme he bled it, and the contempt of  
God in doing it, and al the other circumstaunces  
that do aggrauate and make it horrible, onely to  
leade hym further into desperation. From the  
whiche earthquake of desperation, the bottom-  
les pytte of all euyls I beseeche God saue vs all.  
And as we feare and abhorre the end, so I praye  
you let vs auoide & cut of the cause, whiche was  
why we did diminish our sin, & esteeme it but litle,

Q.iii.

wher?

The, xx. Sermon.

whereby we grew in boldnes to do it, and fel in  
to further extremitie. If we stoppe at the begin-  
ning and know our sinne, and confesse it simplye  
as it is, without any cloying or diminishing of it  
of our parte, we shall prouoke God to couer it, to  
turne his face from it, and to washe it cleane a-

Bernardus way. There be many men that do not in wordes  
in Cātica. diminishē their sinne, but plainly excuse it, which  
serm. xvi. doth not mitigate Gods anger, but prouoke it  
Gregor. in further, because they do not therein confesse their  
Iob. capi. faultes, but defende them, rather excusing than  
xxx. xxxi. accusing them selues, whereby theyr synnes be  
Aug. de not taken away, but moze increased. A proude  
cōti. ca. v. hart that pleaseth it selfe, woulde not appere gilty,  
tie, and disdayneth to be corrected and conuinced  
when it offendeth, not abyding to accuse it  
selfe by deuout humilitie, but seekinge to excuse it  
selfe by intollerable pride, whiche must nedes fal  
and come to ruine. To refraine this pryde, holpe

Psalm, cxi. Dauid humbly required of almyghty God that  
it woulde please hym to put a watche and a doze  
befoze his mouth, that hee do not decline his  
hart to wordes of malice, that is to say, to excuse  
his sinnes. For what is moze malicious and wic-  
ked then those wordes bee, whereby a noughtye  
mā denieth him self to be euil, although his own  
conscience dothe conuicte hym of the same euill  
whiche he is not able but by malice to gaine saye,  
and so doth arme his tounge to kyl and destroy

Luk, xviii his owne soule. Suche an one was the proude  
Pharisee in the gospell, who displeased God not  
so much, for boasting him self of his good debes,  
as for

as for excusing his noughty dede, sayeng that he  
 was not like other menne. And cursed Cain also  
 after that he had kylled his brother Abel, beyng  
 asked of God where his brother was, who asked  
 him that question not for ignoraunce, but mer- Gene. iiii,  
 cifulye to geue hym occasion to confesse his synne  
 and obteyne mercede answered agayne that he  
 coulde not tell, and further clokyng and excusing  
 his sinne, said: am I the keeper of my brother? For  
 the which excusing which was an other sinne be-  
 side his murder, he was pronounced that he shuld  
 be accursed vpon earth, and from that synne he  
 fel further into desperatio, sayng that his sinne  
 was greater then he myght deserue and obteyne  
 forgeuenes. Wherefore I praye you for Gods Aug. de cō  
tinē, ca. v,  
 loue, to lay away all maner of excuses when ye  
 come to confession, knowyng that ye speake to  
 God, who seeth the secretes of euery mans hart,  
 to whose eyes all thynges be open and naked, If  
 a man were the iudge, who myght be deceyued,  
 to purge the fault with some craft, and to excuse  
 it, myght seeme to bee profitable for a tyme: but  
 where God is the iudge that can not be deceiued,  
 a man may not falsely excuse or defend his sinne,  
 but truely and plainly confesse his sinne. There  
 be some men also, that where they can not, nor  
 do not denye the fact, yet they wyll lay the fault  
 and blame vpon some other thing or person from  
 them selues, as vpon youth, ignoraunce, sorow,  
 or euyl counsell, or the tentacion of the deuyll, or  
 the inordinate desire of theyr bodys, or vpon de-  
 gentie, as though by the mouyng and powers of



The, xx, Sermon.

the starres and heauens aboue, they were compelled and inforced to do euyl, and some pestilent and abhominable heretikes there be, that for excusing of them selues, do accuse almyghty God, and impute theyr mischeuous dedes to gods predestination, and would perswade that God who is the fountaine of all goodnes, were the authoz of al mischief, not onely sufferynge men to do euyl by their owne wils, but also inforcing theyr wils to the same euill, and workinge the same euyl in them. Which woordes (good people) be not the woordes of malice onely, wherof I spake befoze, but rather the woordes of blasphemy, and therefore I wyll not now spend this litle tyme in confuting their pestilent and deuilish sayinges. For it is better to abhorre them, then to confute them. Onely at this tyme know you (good people) that these and all other such like excuses and sayenges be false. For euerye Chyristen man and woman hath so great strength in his soule, and hath hys wyl so in his owne power, that neither the deuil nor the flesh, nor euil counsell, nor any other thyng can cause a man to do any sinne, excepte he wyl him self graunt or cōsēt vnto it. And it is alwaies in the persones free choysle that is tempted by the deuil or by the flesh, or by euil counsel, or any other thing, to consent vnto the euyl, or to refuse it and not to consent vnto it. For yf a man wyl not consent to doo synne, there can no creature cause hym or compel him to do any, and therefore when a man hath done any synne, he can not in any wyse iustly excuse him selfe for the doying of it, for

Bernardus  
de lib. ar-  
bitrio,

it, for he him selfe was the very causer and doer, and might haue left it vndone if he had lyst. And so you may see (good people) that he which laeth any excuse for his sinne in confession, doth wrongfully excuse him selfe, and accuseth other falsely, in saying that they were the causes why he synned, and in so doyng besyde his former offences he committeth a newe synne, and thereby stoppeth the influence of gods grace, and is boyde of all remission. Furthermoze ye shall vnderstande, that there be some persones that althoughe they playnely and truely confesse theyr faultes, yet they wil otherwise excuse the same, by iustifying theyr noughtye doynges in comparison of other that dyd woozse, as he that oppzesseth his subiectes or tenautes, or wyll take moze than hys dutie is for his labourres or paines, and than in excusing of him selfe, sayth, that other that were befoze him in like authozitie or office were moze extreme menne, or tooke moze for theyr labours then he. And also sellers of wares that deceyue the simple byers, wyll say that they were deceyued them selues, and must nedes vtter the same agayne for as much as they can.

Therefore let euery man take good heede that he do not excuse his owne faulte, because he can tell of other that haue done woozse, but rather lette hym accuse hym selfe that he hath not done so well as other that haue done better, settinge the vertue of good menne as an example befoze his eyes to folowe, and not the byce of euyl men. Laste of all a sinner ought to put away all vniuersal discretes

The .xx. sermon.

discrete and false accusing of him selfe, that is to  
saye, he maye not accuse hym selfe of moo synnes  
then he hath done, neither in speciall nor in gener-  
al. In speciall, as when a man hath red in bookes  
the diuision of sinne, how many partes & braun-  
ches it hath, and then accozdyng to suche bookes  
wyl confesse him selfe to bee an offendour in the  
same, reherasing euerye braunche particularly, in  
so doing he lieth vpon him selfe by confessing mo  
synnes then euer he did, & in that sinneth against  
God, and therefore this maner of confession is  
nought, and ought of euerye man to be refused.  
Likewise a synner ought not to accuse hym selfe  
wzongfully in generall, as sayeng that he hath  
ben the most shamefullest lyuer and the greatest  
sinner that euer was, or that can be, or any other  
like sayinges, for they be nought and false. What  
knoweth he how great sinners hath bene or may  
be, and therefore men must put away suche vn-  
discrete sayinges, and speake soberly, truelye and  
faythfully to almyghty God in their confessions,  
and then let them not doubt but stedfastly truste  
of absolution and pardone for all theyr synnes.  
Bernardus Judas that betrayed our Sauour Christ, and  
super can. Cain that killed his bzother Abel confessed theyr  
serm, xvi. synne openly, but dyd not trust surelye of mercy,  
and therefore theyr vnfaithfull confessyon dyd  
nothing profite them, but he that auoydeth and  
obserueth all those thynges which as I haue  
nowe declared vnto you, ought to bee auoyded  
and obserued in theyr sacramentall confession, no  
dout of it he shal be ioyfull and glad in his heart,  
and

and perceyue hym selfe eased of a greate heauye  
burden, and the moze he remembzeth the mercy-  
full goodnesse of almightye God in pardonyng  
him his manyfolde offences, the moze thanks he  
wyl geue hym, and the moze wyl he studie and  
laboure to honour him, and to lyue iustelye from  
that tyme forwarde, styll increasyng in grace

and ryghtwysenes, by the ayde and

helpe of our Sauour Chyste, to

whom with the father

and the holye ghoſte

be all honour and

gloze. A-

men.

(.)

**C**erteine Instructions whereby a  
man maye consider hys lyfe and make  
his confession the better. Ser. xxi.



**A** I wold with that euery person  
which cometh to confession, should  
diligently serche his holle lyfe, and  
examine his acts and dedes befoze  
he come, that his confession myght  
be made in order, wherby the mys-  
nister should not be compelled to appose and exa-  
mine the penitēt, which in some cases may chaūce  
to do moze harme then good, by puttyng that in  
the penitentes heade by his questions, whiche he  
neuer thought of, noz hadde experience of befoze:  
Euen so (good people) I thinke it expedient at  
this time, not to set forth a general forme of cō-  
fession how euery man shoulde confesse him selfe,  
which (standing the varietie of mens liues & offi-  
ces) can not agre to euery person, but I thinke it  
profitable to rehearse vnto you certaine thynges  
wherin our sauour Christ hath & doth shew vnto  
vs his mercifull goodnesse & kindenes, for the  
whiche we are alwayes bounden to thanke hym,  
and also wherin we sinners haue shewed agayne  
to him our great vnkindenes, for the whiche wee  
are bounden to do penaunce and to make amen-  
des, the often and diligent remembryng wherof,  
will be a great helpe for euerye man to know the  
state of his life, & to make his confessiō the better  
First I wold exhort euerye man and woman  
to thanke god highlye for his mercifull kindnes  
shewed

shewed vnto hym in his creation, in his redemption and in his regeneration. In his creation appeareth Gods kindenesse, in that he might haue made him a meane creature sensible or vn sensible, which he dyd not, but rather of his goodnes made him one of the most excellent creatures of al other vnder heauen, to his own image & similitude & to be inheritor of the kingdome of heauen, & also made all other creatures to helpe him and to serue him here in this present lyfe to thintent he might the better serue god. Also a man is bounden to thanke god for the benefite of his redemption, in that Christ by his painefull passion redeemed him from the possession of the deuill, and made him mete by the merites of the same passion to be brought to the state of saluation, and the fruition of eternall lyfe. And also for the benefite of regeneration, that is to saye, when he was chrystened and receiued the holy Sacrament of Baptisme. For althoughe Christ had redeemed him with his most precious bloude, yet myght he haue remained styll an infidell, as many do, and so shoulde haue been damned, yf Christ had not called hym and caused hym to be chrystened, by which baptisme he made him actually an inheritor vnto euerlasting lyfe. And here also a man is bounden to thanke God for that he hath not onely set him in the hye waye to heauen, but also hath sent one of his blessed aungels to be with him here & to kepe him, to help him, to admonishe him & to defend him against his myghty & moste vigilant enemy. On the other side a mā ought to consider

consider and confesse his great unkindnes, howe that afterwarde when he came to the yeares of discretion he did not obeye God, noz loue, laude, noz honour him according to his mooste bounden dutie & promise made at his baptisme, but bzake his most holy comaundementes & so dispised and dishonored god, for the which he ought to require his most merciful forgeuenes. And this a man may do perticularly perusing al the .x. commaundementes, consideringe in euery one and in euery bzauunche where and howe he hath offended.

Secondly a man ought to thanke god hyghly for his great kindnesse, in geuing vnto hym the special giftes of his soule, of his body, and of his worldly goodes. The giftes of his soule be free wil, remembrance, & reason lightned with sayth, by which he may clerely perceiue that gods commaundementes be very iust and good, and verye easy to fulfill and kepe, & that he shall haue gods gracious fauour and be saued by keepinge of the. And also he may se, that to liue according to gods law is the most laudable, ioyfull, and mooste pleasant lyfe that any man can haue in this worlde, because God hath comaunded nothinge but that is very laudable and good, & againe he hath forbidden nothing but that is euil & greatly against reason, and yet to thintent a man shoulde auoyde and forsake any such euil, God hath forbidden it vnder paine of damnatio. Likewise a man maye consider the speciall giftes of his bodye, as ryght shappe, beautie, good proportion, strength & such other, & also the external giftes of this worlde, as riches



riches,landes,oz patrimony,estimatiō, authori-  
tie & such other, & yet ouer & besides al these how  
it hath pleased almyghtie God to promise him a  
reward in heauen for occupying and bestowynge  
these giffes wel. And here on the other side a mā  
ought to acknowledge and cōfesse his great un-  
kyndnesse vnto almyghty God, for that he hath  
bestowed the rehersted gyftes noughtyly, vnto  
Gods dishonoure. Because he hath often tymes  
with his reason vnderstand, and with his me-  
mozy remembred what God hath commaunded  
and the goodnesse of it, and yet he hath refused  
and would not do his cōmaundementes, whē he  
ought and might haue done them. Lykewylse he  
hath vnderstande and remēbred what God hath  
forbidden, and the euyl and noughtynesse of it, &  
that he should loose Gods gracious sauour, and  
come in daunger of dampnation if he dyd it, and  
yet hath done that euyl deede willingly. Also let  
him consider howe he hath occupied his remem-  
braunce & wit in study and casting wher & howe  
he might do euyl, & howe he hath mispent diuers  
times and wayes the giffes of his body, and also  
the giffes of the world by greedy and vsatiable  
desires in procuring and getting thē by wronge,  
inury, opprellion, vsury, ambitiō and other vn-  
lawful meanes, and in vnnmerciful keeping of thē  
by mistrust of Gods goodnes, and not helpynge  
his neadye neighbours, and also in riotous and  
vnthriftie spending of them for mainteininge of  
his fleshy lust, worldly vanitie, and pride of life,  
wherin he hath shewed gret unkindnes, & ought

The .xxi. sermon.

to be inwardly sorre, and to beseeke God of hys mercyfull pardone and forgeuenesse.

Thirdly a man ought to thanke God hyghly for his mercyfull kindenesse shewed vnto hym in his reconciliation, that is to say, alwayes when he came to Chryste and confessed his synnes. For although it be so that a manne hath broken hys promise made to almyghty god at the font stone, and hath misused and mispent Gods forsaide gyftes, and so greatly offended hym that he had deserued iustlye to haue been caste into the pytte of hell: yet almyghty God, as a good Lorde of his abundant mercy is euermore content to pardone & forgeue him when he confelleth with a contrite & humble hart his offences vnto his ghostly father gods delegate iudge & commissioner. For than is he there mercifully absolued, and all hys trespasses be clerely forgeuen. And this merciful kindnes is god cōfēt to shew, not once or twisse, but at al times, & as often as he cometh to confession, and doth also beare hym againe hys gracious fauour, & geueth him grace to lyue well and to do good woorkes and meritorious deedes for hys saluation. In this appeareth the excelling goodnes of almighty god, in ordeining this most holesome & present remedy of penaunce, wherby euery sinner may be deliuered alwaies fro paines of hel, & be set againe in gods fauour & state of saluatiō, for the which euery mā is most bounden to render thanks to the vttermoste of hys power. And on the other side he is likewise bounden to acknowledge and with sorow to confesse his

his manifolde unkindnes in that behalfe, for as muche as he hathe diuers times after his Chrifte and reconciliation, turned from God, and greuously synned againe, and so hath greatly offended by breakeinge hys promise whyche he made when he was Chrysten, for the which he ought to be sorry, and to beseeche almighty God of his merciful pardon and forgiveness.

Fourthlye, a man oughte to thanke God for his great kindenes shewed vnto him, in preserving him from manye synnes whiche he myghte haue done, and also in letting hym from doyng of dyuers which he was in mynde to haue done, and would haue done them. For every man may consider and remember wpth hym selfe, that he might oftentimes haue synned whē he did not, which I thinke he should haue done, if he hadde not bene preserved and kept from doing of them by Gods speciall goodnes. Also seldome it chaunceth but that a man may vnderstand how he hath bene in minde and wyl to haue synned dyuers tymes, and yet he hathe bene let and coulde not fulfill his euill purpose and desyre, as sometime he hath bene lette by shame, sometyme by feare, and sometime otherwyle, whyche lets (no doubt of it) God did cause him to haue, for he is so mercifull that he will not suffer sinners alwayes to synne so greatlye, nor to runne so deepe into the handes of the deuill and damnation, as they should do, if they myght euermoze without stop or let do so muche euill and sinne in dede, as they be willing to do in theyr hartes. And here a syn-

The .xxi. sermon.

her maye graunt and confesse, that he hathe not considered thys great kyndnes of God shewed vnto hym in these twoo reherled popntes, but hath shewed great unkyndnes agayne, because that when he hathe remembred the oportunitie and the meete tyme and occasion that hee had to synne in time past, and mighte haue done dyuers sinnes without let or stop, yet he hath not geuen to God due prayse and thankses for his pferuation from synne, but rather he hathe repented hym and bene sorre that he had not done such euill deedes as he mighte haue done. Lyke wylse when he hath remembred, howe he hath bene let, and could not do suche euill as he was in mynde and wyllynge to dooe, he hathe not than geuen God thankses because he was let, but rather he hathe bene discontent and sorre that he was let, for the whiche thinges he ought nowe to be sorre, and humble beseeche **G O D** of hys mercifull forgeuenes.

Fiftly, a synner ought to geue God moste hys thankses for his singulare kyndnes shewed vnto him manye tymes when he hathe bene and lpen in deadly sinne, for that almighty God (notwithstanding this maner of rebellion and obstynacye of the synner in remayninge in synne, and not repentinge hym) yet did of hys great goodnes and mercye come vnto the synners soule, and there dyd stande and knocke, that the synner shoulde haue letten hym in, that is to say, God gaue hym remouers of conscience, the whiche did grudge against the sinne that he hathe done and was in, and

and by that grudge of conscience he perceyued oz mighte haue perceyued, that if hee woulde not leaue and forlake his sinne, he shoulde be dampned. And if he dydde forlake and turne to God, and intende to lyue well and iustlye, and to kepe his commaundementes, that than God woulde pardone him, and enter into his soule, and there continue and take it at his departinge hence into a better lyfe in heauen.

This mercifull offer God did alwayes make to the synner, bypon the forsayde condition, if hee woulde forlake hys synnes, and keepe hys lawe. And to the intent he shoulde so dooe, God gaue hym grudge in his conscience agaynst hys synne, that he shoulde leaue it, and hate it, and take his moste mercifull offer. And if he dyd not oz woulde not heare GOD by this knockynge, that is to saye, if he dydde not forlake hys synne by the remorde of his conscience, yet God would not utterly departe and go hys waye, but stande still and knocke agayne, that is to witte, GOD caused him to haue good counsell, sometyme of learned men, and sometyme of hys other neyghbours and familiare friendes, and sometyme in hearynge of Godlye Sermons, by the whyche he was exhorted to forlake vyce and synne, and so to lette GOD come into hys soule. And if he dydde not oz woulde not heare hym at thys second knockynge, that is, if he woulde not doo after, and followe suche good counsel as God caused him to haue: yet he would not leaue hym so, but did knocke yet once agayne, that is to saye:

R. ii.

GOD

The .xxi. sermon.

God dydde suffer hym to fall in some worldlye trouble or aduersitie, or into some bodely diseale that he shoulde then remembre hym and hys offences, and forlake them, and to call to God for mercede, and so to open the dooze of his soule and lette hym in. Thus God in hys commynge and knockynge, hath shewed to man great and mercifull kyndenesse, and yet man hath bene verye unkinde and greatlye offended agayne. For often times he woulde not heare God, nor let hym come in, but rather wyth pleasure and desyre whych he had in synne, he stopped hys eares, and woulde not suffer hys conscience to grudge, nor shewe hym hys offences, nor he woulde not doo after good counsel and exhortations, nor would not esteeme the aduersitie that came vnto him as a messenger, & the knockynge of Gods hand, but rather faste barred the dooze of hys soule wyth froward and obstinate purpose to continue and tarpe styll in synne, and so dydde keepe God out. But when the deuyl came and knocked, and did moue hym but outwardlye to lette in pryde, enuie and malice, he was then contented to open the dooze of his soule, and to lette them and manye moo other vyces come in. And when the world came and knocked, and moued hym to get and gather goodes, not regardynge howe, and to keepe theym couetouslye, then he opened the dooze, whiche is the consent of hys free wyl, and consented to lette couetousnes come in. Also when the sensuall appetite and inordinate desyre of hys bodye came, and moued hym to

to fulfil his pleasure, as to refuse labour, and to geue him ease and rest, & to nourish him in slothe and idlenes, and to seede him delicatelye, and to put away chastitie, and to folow lechery and all vnclennes: to these he set the dooze wyde open, and at the first motion consented to fulfyll theyr despyres. And finally a synner hath done all thys in Gods sight and ptesence, without regarde of his goodnes, without reuerence of his maiestye, without feare of his iustice, and hath refused his mercifull offers, and woulde not suffer hym to come in, but keppe hym oute of hys soule, for the whiche he ought nowe to be sorre, and to beseeche God, being a most merciful Lord, of pardon and forgeuenes, and not onely that, but also to renounce and forsake in his hart, all maner of vice and synne, and to be in wyll and mynde to confesse these and al other his offences, and to serue God faithfully from hence forwarde in keepyng hys commaundementes, and to beseeche hym to geue him grace that he neuer forsake nor fall fro this good purpose that he is nowe in, but euermore during his life, to loue, laude, & honoz god, accordyng to his profession, promise & habilitie.

Here (good people) I might haue spokē more largely in the rehering of Gods mercifull kindnes to vs, and of our noughty vnkindnes again to him, but for this thort tyme I iudged thys to be metest for the most part of men, seing that after thys sorre we haue commonlye all offended, some more, some lesse, and that euerye man here remembryng these poyntes that I haue declared



The, xxi. sermon.

now vnto you, as by the examination of his conscience he shall finde himselfe culpable, so he may frame his confession, adding or diminishing as he seeth cause, not that I intende hereby to prescribe a forme of confession, but onely to geue certain admonitions howe a man mighte the better make his confession, exhorting euery man, beside these admonitions, diligently to learne the commaundementes of God, and to serche to knowe euery thing that is thereby commaunded or forbidden, and that by comparynge hys actes and deedes with Gods law, which is the rule of hys lyfe, as his conscience well examined wyll bryng his doinges and sayinges to his remembraunce, and so comming in knowledge of his offences, he may make his confession perfytely, first inwardly to almightie God, and then Sacramentallye to Gods minstre, and thereby receyue pardon and absolution of al his sinnes, and grace to abstaine from the same afterwarde, and that all we may do so, let vs pray diligently to almighty God the father, to whom with the sonne and the holy ghost be all glory and prayse.

Amen.

# Of confession to a mans neygh- bour, whom he hath offended.

Serm. xxii.



**Y**e haue learned ( good people )  
what remedye oure Sauoure  
Christ hath ordeyned and leste  
in hys holye Church agaynste  
the popson & infection of synne,  
and how that the Sacrament  
of Penance is that onely re-  
medye whereby remission is gotten ordinarylye  
for euery deadly synne that is done of a Christen  
man after baptisme, whyche Sacrament of Pe-  
naunce consisteth in the absolution that is geuen  
by a catholike Priest to a synner, beinge truelye  
and vnfeinedly contrite in his hart, and playnely  
and holly confessyng his synnes with his mouth,  
submitting hymselfe to the iudgement and dys-  
cipline of the Church by holysome satisfaction,  
whyche in an other Sermon shal be declared vnto  
you by Gods helpe.

Hee that is thus affected, and bleth thys  
Sacrament after thys maner, lyke as he ought  
stedfastlye wythoute anye doubtyng to beleue  
the effect of euerye Sacrament, ( whyche by the  
vertue of Christes passion, and the operation of  
the holye Ghoste, doothe euermoze woorken in  
the woorthe recepuour, that grace it signyf-  
eth, ) so hee maye bee assured that hee hath re-  
ceyued remission of all hys synnes, ( euen as  
the woordes of absolution dooe purpozte )

R. iiii,

and

and that hee is reconciled and restozed agayne to the fauour of almyghtie **G O D**, if there be no impedimente and stoppe remaynyng in hys harte, whereby the grace of **G O D** can take no place there, so longe as that stop is not remoued. And where as the lacke of true contricion, and the hydyng oz excusynge of a mans synnes, bee the speciall stoppes of thys grace of remission: yet there be other stoppes, which althoughe they be generallie conteyned within these, yet it shall be verye profitable for your edifyenge that they be particularly opened and declared, to thintent you maye the better knowe them, and the soner auoyde them.

10  
I. Ioan. iiii.

ii. Cor. xiii

And principallie, because, **God is charitie**, and the **God of peace** and not of disension, and dothe not bouchsafe to poure his grace into that hart where hatred, enmitie, and bzeache of peace remaineth, therfore no man can be reconciled to **God**, whom he hath by his synne offended, that is not reconciled to his bzother oz neyghboure, whom by some iniurie, either in woorde oz deede he hath lykewyse offended. And as a synner is bounden to confesse hys synne to **G O D** for absolution: So a synner if he haue offended hys neyghboure, is lykewyse bounden to confesse his faulte to hys neyghbour, to the intent al displeasure and variaunce myghte be taken awaye betwene them, and they by bzotherlye loue made apte vessels to receyue the grace of **God**, and remission of synne.

And althoughe thys bzotherlye confession bee  
not

not Sacramentall, that is to saye, the proper matter of this Sacrament of Penance, as the other confession whiche is made to a Priest is: yet it is expedient and verie necessarye to the atteynyng of the effecte of the other confession, which is remission of synne, and dothe prepare a mans hart, and maketh it the moze meete to receyue the same.

So longe as we lyue in thys fragile bodye as Bernardus in earthen vessels, wee can not alwayes be free, but some tyme wee shall offende and bee offended, and as the offendour ought humblye to aske forgiveness, so the other partye that is offended, ought easely and gentelye to remit and forgive the wronges or iniuries that be done vnto hym, that the members of Christe bee alwayes in peace, and mooste readye to keepe humilitie and charitie, the one in askyng forgiveness, the other in freelye forgeyng. Of the fyrst speaketh oure Sauoure Christe in the Gospel, sayinge: Yf thou offer thy offerynge before the Aultare, Math.v. and there shalte remember that thy brother hathe somethynge agaynste thee, leaue thyne offerynge there before the Aultare, and firste go and bee reconciled to thy brother, and then come and offer thine offering.

In these woordes wee maye perceyue the great mercye and vnspeakeable loue of almyghty G D towards man, who letteth goo hys owne honour, for the zeale he hathe to nourrysh the charitie betwene neyghboure and neyghboure. What canne be moze louynglye spoken, than to say,

Bernardus  
ser. de di  
uersis.

Math.v.

Chrys. in  
Mat. hom.  
xvi.

saye, let my seruice be left vndone, that thy charitie be kept and fulfilled.

The reconciliation of one brother to another, is a swete sacrifice to me, and therefore he sayde not, after thou hast offered, but befoze thou doest offer, not commaunding him altogether to make no Sacrifice or offeringe, but to preferre the reconciling of his brother befoze his offeringe, declaring by this that he honoureth charitie aboue all thinges, and accompteth it to be the most acceptable Sacrifice of all other inwarde Sacrifices, withoute the whyche he accepteth no other Sacrifice, and also declaryng the necessitie of thys reconciliation, whyche in no wyle maye be omitted and left vndone, seying no other Sacrifice, neyther outward noz inward in the harte of man canne be perfite so longe as the enemitye and dyspleasure betwene hym and hys neyghbour is not ended and dissolued.

And therefore oure Sauour Christe in these woordes speaketh merueylous preciselye, bothe to affraye a man, and also to comforte hym agayne. For when he had sayde, leaue thyne offeringe, he rested not there, but added, before the Altare, and to feare hym moze hee sayde, goo: and moze than that, he sayde, go first, and than (to comforte hym agayne) come and offer thyne offeringe: sygnifyenge by all these woordes, that the Altare of God dothe not receyue them that bee at dyscorde and variaunce wpyth theyz neyghbours.

Thys oughte to bee a necessarye lesson to all priestes,

Priestes, to take heede they come not to Gods  
Altare, and there to offer for the ignorances  
and synnes of the people, the price of our re-  
demption, the Sacrifice of the new Testament,  
which is the very bodye and bloude of our Sa-  
uiour Chyiste, in the remembraunce of hys pas-  
sion, beyng at debate and in variaunce wyth  
theyr neyghbours.

It ought to be a lesson also to lay men whych  
be no Priestes, that they studie to bee reconcy-  
led to theym whom they haue offended. When  
they intende to offer **G O D** theyr offerynges,  
whyche be the Sacrifice of a contrite harte, the  
Sacrifices of prayer, of almes, and of thankes  
geuyng. For the Scripture of God calleth these  
kinde of woorkes Sacrifices made to almygh-  
tie God. For whiche cause when a man is aboute  
to offer hys prayer to God, and shall remember  
the offence he hath done to hys brother, it were  
better to dysferre hys prayer, and syt to goo  
and reconcile hys brother, and then consequently  
to offer hys prayer in peace and brotherlye loue.  
For the whyche peace and loue Chyiste dydde all  
thynges that he did here in earth, to knitte vs al-  
together in vnitie, that befoze were diuided by  
enemitie.

And where as our Saviour saythe not, re-  
concile thy brother to thee, but be thou reconcy-  
led to thy brother, he myghte seeme rather to  
speake of hym that is offended and suffereth  
wzonge, than of hym that doothe the wzonge.

And

men

Psal. l. cxl.  
xlix.

Hebr. xiii.

The, xxii, sermon.

of azithie repun-  
dy & suffe-  
of wronge to  
bee be recofi-  
led to hym  
of doth y<sup>e</sup> way

And althoughe it bee sufficient for hym that suf-  
fered wrong to forgive hym freely in his harte,  
even as he would haue God to forgive hym, yet  
it shoulde declare the perfection of hys charite,  
if he dydde goo to hys aduersarye, and not onely  
dydde forgive hym that wronge whyche he had  
done, but also wyth gentle speeche dydde miti-  
gate his anger, and perswaded hym euer after  
to beare towards hym a good affection. Nowe  
if the perfection of charitie doothe requyre that  
the sufferer shoulde goe and reconcile hym that  
dydde hym the wrong: how much moze is it ne-  
cessarye for hym that of a malicious stomacke  
dothe the wronge, to goe and humble hymselfe  
to hys neyghbour, whom he hath hurt in worde  
or deede, and to confesse his fault vnto him, sub-  
mitting hymselfe to make what amendes shall  
be thought reasonable, and so to be fullye recon-  
ciled and made frendes agayne: For whyche  
cause Saynte James exhorteth all Chyristen  
men and women, one to confesse their offences to  
an other, and to praye eche for other, that so they  
myght be saued.

Iacob, v.

+

We must for-  
give euery

Rom. v.

Howe great a faulte it is to doo iniury to his  
neyghboure, euerye manne maye well perceyue  
that vnderstandeth the lawe of GOD, whych  
commaundeth a man vpon payne of dampna-  
tion, to loue hys neyghbour as him selfe, yea, and  
to loue hys enemy also, if anye suche bee, and to  
ouercome euill wyth goodnesse. Settynge vs  
the doyng of our Sauour Chyriste for an exam-  
ple for vs to folowe,

Who



Who by his deathe reconciled vs to God the fa-  
ther when we were his enemies: Hereby a man  
may perceiue the greatnes of his fault, when he  
doth iniury, because then he hurteth him whom  
he should loue, he breaketh Gods law, he cōtem-  
neth the example of our sauour Christ, he shew-  
eth himselke the follower of wicked Cain, Saul  
and the deuil, he stoppeth the influence of Gods  
grace into his soule, he mortifieth and marreth  
all hys other good deedes, if he haue done anye,  
and finally killeth hys owne soule, and setteth it  
in the dreadfull state of eternall dampnation.

The remedy to auoyde al thys heape of ruile,  
is humblye without malice or excuse to confesse  
hys faulte to hys neighbour offended, and to pa-  
rifie hym to whom he gaue great cause to be an-  
gry, and to make recompence so farre as he may:  
If he haue offended hym in thought, let hym re-  
concile hym in thoughte, if he haue offended hym  
in wordes, let him make him amendes in wordes,  
if he hath done wronge in deedes, let hym make  
a recompence in deedes: looke as he hath com-  
mitted the faulte, the same waye let hym make  
the amendes, wythout which reconciliation nei-  
ther hys prayer, nor hys almes, nor his fastyng,  
nor any other good worke or sacrifice is merito-  
rious or acceptable in the syghte of God, as lac-  
kyng the roote of charitie, whiche in Christe ge-  
neth lyfe to all other good woordes, as bzaun-  
ches proceeding out of it. If he whom thou haste  
offended be farre awaye absent, and thou canste  
not than go to hym with the feete of thy bodye,  
than

*an example  
of god to  
loue our en-  
myes*

Chryf. ho!  
xi in Mat.  
op, imper,

then go to him w<sup>th</sup> the feete of thy soule, w<sup>th</sup> thyne humble and lounge affection, and in the sight of God, to whom thou art aboute to make thine offering requyre forgeuenesse, and than reuoke thine intention to thine offering againe. No worldye thoughtes ought to let this brotherly confession, as to thinke that thou shalte thus be dispised of other worldye menne, or that it is against thine honour or worship to submit thy self to thy inferiour, or that it shoulde bee shame for thee so to doo. These corrupte affections of the worlde and the fleshe, be the cheines of the deuil, to keepe a mans soule still in bondage of synne, and the lets of Gods grace, which shoulde set him at libertie. We that in oure Baptisme haue promised and bowed to renounce the denyll and his woozkes, and all hys pompes and pryde, why shoulde we be moued any thing therewith against Gods commaundement, and oure owne soules healthe: seynge we knowe that God dispiseth a proude hart, and doth not dispise an humble hart, lette vs therefore regarde the iust iudgement of God, and dispise the corrupte iudgement of the world. It is not against a mans honour or worshippe to be the seruaunt of God, but all dishonour and shame is it to be the seruaunt and byle slaue of synne. If God commaundyng vs to prefferre the reconcilinge of oure brother before his oblacion, didde neglecte his owne true honour, for the commoditie of man: why shoulde not we in doynge of Gods commaundement neglect the false and transitozue honoure of the worlde, for the

the service of GOD, and the saluation of oure Chryf. ho.  
 owne soules: Looke what God dothe moze xi. in Mat.  
 loue, let vs preferre that in oure doynges, he lo-<sup>op</sup>, imper.  
 ueth better the concorde and agreement of hys  
 people, than theyr offerynges, because theyr of-  
 ferynges canne not increase his rythes, yet theyr  
 charitie canne increase hys gloze. For whyche  
 cause we ought moſte of al to regarde, that God  
 moſt loueth, and not to be aſhamed to do well to  
 our brother, leaſt Gods ſonne be aſhamed of vs  
 befoze his father.

And this ought we to doo wythout delay, as  
 Saynt Pauls teacheth, ſaying: Lette not the Ephel. iiii.  
 Sunne ſet vpon your anger, nor geue not place Chryſoſt.  
 to the deuyl, who is moſte buſye in the nyghte hom. xvi.  
 tyme, takynge ocaſion whan a man is alone to in Math.  
 kyndle hys anger moze, and to moue the man to  
 abuſe that headye affection whyche is wyde of  
 all counſell, to furder miſchiefe, as to falſe accu-  
 ſacions, murder, and ſuche other enomyties as  
 procede from anger.

Thus brieſlye ye ſee what he that anye waye  
 hath offended hys neyghboure, is bounden to  
 dooe, whyche is to go to him, and to confeſſe hys  
 fault, and to do that lieth in him, to reconcile his  
 neyghbour. As harte is ſo harde and ſtyffe, but  
 wyth humble ſubmiſſion it wyll bee molifyed  
 and made ſoſte, as the wyſe man ſaythe: A ſoſte Pro. xxvi.  
 ſpeech breaketh bones, and an humble anſwer diſſol- xv.  
 ueth anger, ſo that it lieth in our power to quench  
 or to kindle the anger of hym that is offended.  
 On the other ſyde, he that is offended and hath  
 taken

taken and suffered iniurye at hys neyghbours hande, ought not onely to forgeue hym hartely, and freely that did the wronge, but also to praye for him as Saint James saithe: Confesse your selges one to another, and praye eche for other, that ye may be saued. And this is also an other let and stoppe, that the grace which is ordinarily geuen by the sacrament of penance, can take no place in the hart of him that will not be reconciled and forgeue hys neyghbour, as he would God should forgeue him.

Chrys. ho. Therefore (good people) if anye of you haue in epist. ad suffered wrong at your neyghbours hand, thinke Philemon and consider with him selfe howe often he hath offended other men, and God also the Lord of al men, and so shall he be moze readye and disposed to forgeue agayne. Lette him labour to imitate our sauour Christ, whose seruauit he professeth to be, who taught all his disciples in theyr prayers to forgeue suche as were debtors and offenders to them, if they would haue god to forgeue vnto them theyr offences lyke wyse. Willing vs

Math. vi. to shewe our selues to oure neyghbours euen in suche sorte as we would God should be towarde vs. For the man of whom our sauour speaketh in the parable that would not forgeue hys fellow seruauit his small debte of one hundred pence, did in that vnnecyfull behauiour muche hurt himselfe, and brought himselfe in debt and danger of ten thousande talentes, whiche hys Lord had forgiven him before. Whereby we haue taught that when we doo not forgeue other, than

Chrys. ho.  
xxxviii. in  
Ioan.

Mat. xviii.

than we stande in our owne lighte, and procure that God shall not forgeue vs. It lyeth in our power to prescribe as it were a lawe to God of forgeuyng or not forgeuyng synne. If we reuenge or forgeue the wronges that bee done agaynst vs, euen so wyll God reuenge or forgeue that we haue done against him. For as the wyse man saythe: He that wyll reuenge himselfe, shall synde vengeance at Gods hand againe, and shal re-  
 stayne hys owne synnes. Forgeue thy neyghbour that hurteth thee, and thā thy synnes at thy prai-  
 er shall be loosed. The man that kepeth his an-  
 ger against his neyghbour, can he aske a medi-  
 cine of God: Therefore let euerye man forgeue  
 one another, if he haue any quarell against hym,  
 like as our Lorde hathe forgiven vs, and let no  
 rancour or malice, nor no footesteppe of hatred  
 remaine. The greater the iniurie is that is done,  
 the greater merite and the moze praisse is to con-  
 fesse it. It is moze glozious for a Chyristen man  
 to overcome himselfe and his furious passion of  
 anger, than to overcome his enemy, and so to do  
 himselfe moze harme than his enemy.

Ecc,xxviii

Collos,iii

Against this wylde beast of Ire, we ought to  
 vse as a sharpe bydle the feare of Gods iudge-  
 ment to come, and when we be prouoked there-  
 to, to aske of oure selues, whether it were better  
 to be overcommed of anger, thā to overcome it,  
 and to consider that when we bee overcommed  
 of it, we blame oure selues, and bee ashamed, al-  
 though no man accuse vs, and be greatlye sorre  
 for it. But when we haue overcommed it lyke a

Chrylost.  
 hom.iiii.in  
 Ioannem,

S.l.

conque-

Math. v.

conquerour, we are glad and muche reioyce. For the greatest victorie against anger, is when wee patiently beare our iniuries, and do not cruellie reuenge them. If they be woorthy muche blame that doo intury to vs, why doo we make our selues as euill as they be in doyng the like to them againe: rather let vs studie to be like God, who commaundeth vs to loue our enemies, and to do good to them that hate vs, and to pray for them that sclaunder and persecute vs, that we mighte be the children of oure father that is in heauen, that causeth the Sunne his creature to shine ouer good and euill, and rapneth bothe ouer iuste men and vniust.

Bernar. ser.  
iii. de frag-  
mentis  
mianum,

God our most merciful father hathe so hollye pardoned vs, and so liberallie forgiven vs al iniuries done againste hym, that he neyther condemneth vs, noz putteth vs to shame, noz imputeth them to vs, whom he hath once receyued to mercy. But contrarie, some men there be that forgive theiur iniuries, that althoughe they wyl not reuenge them, yet they wyl vpbayde them wythall, and cast theym in their teethe. Other some there bee, that althoughe they speake nothyng of them, yet they keepe rancour in theiur mynde, readye to bzeake out when occasion shall be geuen agayne. These men haue not fully forgiven their neyghbours offences, and in so doyng bee not the children of God lyke to theiur father in heauen, who fullye and freelye forgiveth all iniuries, and neyther vpbaydeth noz remembreth them any moze agayne, so that where sinne  
in syn

in synners did abound, there grace in penitentes  
doth moze abounde.

Therefore when we forgeue, let vs doo it free. Basil. reg.  
breu. Inter  
rog. clxxv.  
lye and hollye, and from the harte, withoute pre-  
tended simulation, whych we maye knowe whe-  
ther we haue done so or no, when wee perceyue  
our selues to be berelye and hartely sorre, when  
our neighbour whom we haue forgiven, falleth  
into anye misfortune, or is hurte or harmed by a-  
ny occasion, and also when we perceyue our sel-  
ues to be hartely glad for his commoditie and  
preferment, and to labour and procure the same,  
as muche as lieth in vs. This is that mutuall  
compassion that all Christen men, beyng mem-  
bers of one bodye, ought to haue the one to an o-  
ther; in suche thinges as be godlye and procede  
from charitie, alwayes folowynge peace and ho-  
lynnes of life, without the which no man shall see  
God. For they shall be called the sonnes of God, Hebre. xii.  
Math. v.  
that be makers of peace.

Some men be peaceable that geue and render Bernar. ser.  
de contēp-  
tu mundi.  
cap. xxvi.  
good for good, and studie to hurte no bodye, so  
much as lyeth in them. Other some be patient  
that do not render euill for euill, and yet be able  
to beare with them that do them wrong. Other  
some be peacemakers that geue and render good  
for euill, and be alwayes readye to profyte such  
as hurte them.

The fyrste kynde of men keepe peace, the se-  
cond mayntain peace, and the thyrde make peace,  
and toynne the soules of other, and therefore  
are accompted happye and woorthye to be called



Aug. En-  
chirid, cap  
lxiii.

the Chyldezen of God, that doo the woozke of  
Gods sonne, that after they be reconciled theym  
selues, labour wyth all their power to reconcyle  
other to theyr heauenlye father. Manye kyndes  
of almes there be, and woozkes of mercye, bothe  
corpozall and also spirituall. But amonge them  
all there is neuer one greater, than freelye euen  
from the harte, to remitte that an other manne  
hathe offended agaynst vs. It is nothyng in a  
maner to loue hym that loueth vs, and dothe vs  
no harme, for Infideles and all other men of na-  
ture wyll so dooe, but to loue our enemyes, and  
to wyll to doo good to them, that wythe and do  
euyl to vs, as muche as they can, is the greatest  
perfection of a Christen man. And althoughe the  
number of menne for the mooste parte dothe not  
come to that degree of perfection to loue and do  
good to theyr enemyes, wherunto euerye Chri-  
sten man ought with prayer and diligence to la-  
boure and wzele wyth hymselfe to come: yet  
he can not be a good man that wyll not freelye  
and hartelye forgeue hys enemye, that ceaseth to  
be his enemye, and is sozry for that he hath done,  
and humblye asketh hym forgeuenes. For hys  
synnes be holden styll and not remitted of God,  
that wyll not forgeue hys penitent neyghbour,  
that he hath done agaynst hym. Therefore se-  
ing in many thynges we offend al and the angels  
of God be not yet commed that shal take away  
all offences oute of the woylde, it is not possible  
for praece to be kept euery where in thys woylde,  
and God to be pleased, excepte hee that in anye  
thyng

Bernar. ser  
i. de verbis  
apost. reg-  
nū dei non  
est esca &  
porus.

thing doth offend his neyghbour, lay away hys  
pride and submit hymselfe, and he that is offen-  
ded, laye awaye hys obstinacie, and be content to  
bee intreated, for by these twoo meanes, Gods  
peace shalbe kept, without the which gods mer-  
cy can not be gotten, and our offringes can not  
be accepted. But hauyng and vlsing them: right-  
wisnes, peace, and ioy in the holy Ghost, shall re-  
mayne with vs, and the kyngdome of God shall  
be wythin vs, and we daylye in grace and feare,  
shall woozke our owne saluation thzough  
Chzist our Lorde, to whom with the  
father, and the holy ghost be  
all glozy for euermoze.

Amen.

(. .)

S. iii.

The .xxiii. sermon.  
**C** Of Satisfaction.  
Serm. xxiii.



Having declared vnto you heretofore ( good people ) the fyfte two partes of penaunce whiche be Contrition and Confession : Nowe order requyrez that I shoulde declare at thys tyme the thyrde parte, whyche is Satisfaction.

Roma.vi. And fyfte of all it is to be knowen that when a Chyisten manne or woman hathe by consent of mynde, or by woorde or deede done anye thyng that is deadly synne, than hathe he set hym selfe in the state of dampnation, and is bounden to suffer euerlastyng payne in hell: because the rewarde or hyer of synne is eternall deathe, vnder whych payne, God in the begynning, and alwayes dydde forgydde synne. Lyke wise when a synner chaungeth hys mynde, forsakynge hys sinne, and taketh true repentaunce for the same, and commeth to confession to a Pryest (if he may confesse and haue a Pryest) after that softe and intent as is declared befoze: than almighty God doth mercifully forgyue him al the paines & punishment that he had deserued, and shoulde haue had in hell for hys offences, and setteth the synner agayne in the state of saluation. And thys doth almyghtye God euermore, after the penitent's confession ordinarilye, althoughe he take not so muche and so great repentaunce for hys synne,

synne, as he had pleasure in it, nor althoughe he be not so long soze, as he lay & continued in sinne before. For God hath not commaunded that sinners shall take as muche repentaunce, and be as longe soze for their synnes, as they tooke pleasure and continued in theyr synne. For if he had done so, the penitent synner could not haue bene sure that he had had mercy and forgiuenes after his confession, but shoulde rather haue bene alwaies in doubt and feare of forgiuenes, because he could not alwaies certainely knowe that he had taken so muche and so longe repentaunce, as he had pleasure and tarped in hys synne: whych feare and doubte of forgiuenes, no synner comming vnfeinedly to this Sacrament, may haue at any tyme, but when so euer a synner dooeth forsake his synnes, and taketh repentaunce for it, be it litle or muche, and so commeth to confession: than he knoweth and is in suretie that hee hath forgiuenes; and is set agayne in the state of saluation. And althoughe it be true that anye quantitie of Contrition is sufficient to haue forgiuenesse of the paynes of hell due for synne, yet the moze he taketh, the better he dothe. And this forgiuenes of synne, and eternall payne due for synne, commeth by the vertue of Chyestes passion, who hath made satisfaction vpon the crosse, and redemed vs by his death from all iniquitie, and is the sacrifice propiciatoye for the synnes of the holle world, and hath bozne oure synnes in hys bodye vpon the tree, by whose woundes we are made safe.

Titus. ii.

i. Ioan. ii.

i. Peter, ii.

Therefore this is to bee surely beleued that  
 onely our Sauour Christe by his painful pas-  
 sion vpon the crosse, is that satisfaction whiche  
 deserueth remission of our sinnes, and the aboli-  
 shyng of eterual death and dampnation whiche  
 remission and deliuey no man is able to deserue  
 by any thyng that he can do, but onely the good-  
 nes and humanitie of **GOD** our Sauoure in  
 Titus. ii. iii Christ, not by the woꝝkes of rightwysnes which  
 we haue done, but by his owne mercy hath wꝝon-  
 August. in ghete & bzought to passe. God of his greate mer-  
 Psal. l. lviii. cie to all true penitentes, forgeueth synne, and  
 yet of his iustice and truthe, he leaueth not the  
 sinnes of them whom he forgeueth, unpunished.  
 Iob. xxiii. But all synnes of all men and women he puny-  
 sheth either eternally in hell, oz tempozally for  
 a tyme, that as in forgeuing appeareth his mer-  
 cie, so in coꝛrecting oz auenging myght appeare  
 his iustice. For which cause, consydeyrnge that  
 God by the merites of Christe forgeueth to all  
 that bee trulye penitent and confessed all their  
 synnes, and also the paynes of hell due for the  
 same: and yet leaueth no synne unpunished al-  
 though it be remitted, we may thereby certainly  
 know that eueri synner, although he hath recei-  
 ned absolution and remission, eyther hath suffe-  
 red oz remayneth yet styl bounden to suffer cer-  
 tein tempozall payne, accoꝝdunge to the nature  
 and quantitie of his foꝛmer faulde, for that hee  
 presumed to doe against Gods lawe, and bzake  
 his promyse and professio in baptisme. And this  
 tempozall payne is oure debte whyche we are  
 bounden:

bounden to paye to God. For as we are debtors to almyghtie God for his manifolde benefytes bestowed vpon vs, and so are bounden alwayes to thanke him, to honoure hym, and to offer to him the sacrifice of prayse: so are we debtors to hym also for oure manifolde synnes done against him, and so are wee bounden to satisfie the iustice of God, by suffering paine for the same, both whiche debts when we could not and were not able to paye our selues, Christ our Lorde being the mediatoure betwene God and man by his paynful death, hath paid it for vs and hath cancelled the obligation of our debt and fully satisfied God for the synne of the worlde, and hath taken awaye eternal death due for the same and so hath made vs nowe able by hym, and in hym, both to offer that sacrifice of prayse which for all his benefites we were bounden to make, and also to satisfie the iustice of God for that tēporall payne whiche remaineth for vs to suffer, after that the guiltines of oure synnes, and the paynes of hell be remitted thzough the satisfactiō made vpon the crosse, the benefite whereof is applyed to vs by true sayth & contrition, not that we be able of our selues by oure workes or suffering to make woorthye satisfaction for the same, as Christ hath done, but that we are made able by Christ, and in hym to dooe or suffer that wherewith God is contented and satisfied and accepteth as a satisfaction.

By this ye shall vnderstande (good people) that the satisfaction of penaunce, which I haue to des.

to declare vnto you at thys tyme, is punyſhe-  
ment oz affliction whiche a ſynner taketh vpon  
him to ſuffer, by the assignement of his ghoſtlye  
father, after the remiſſion of his ſynnes, to the  
intent he might thereby cut awaye the cauſe and  
ſequelle of hys ſynnes whiche remayne, and alſo  
either clerely redeme, oz at leſt mitigate the tem-  
pozall paynes due for the ſame ſynnes, by doynge  
of ſuche penall woozkes as bee contrarype to the  
ſynnes committed.

This doctrine of Satisfaction ſtandeth vpon  
theſe twoo groundes. Firſt, that when the ſinne  
is remitted, and the ſynner receyued into grace  
and ſauoure with God againe, yet oftentimes  
there remayneth tempozall payne to be ſuffered  
for the ſame ſinne, either in this woꝛlde oz in the  
nexte. And ſecondlye that this tempozall payne  
may be mitigated oz redeemed and taken awaye  
by penitential ſatisfaction & the woꝛthy fruites  
of penaunce. To this doctrine beareth wytnelle  
the trade and proceſſe of the holle Scriptures.  
Num, iiii, When the people of Iſraell in the wylderneſſe  
grudged againſt Moſes and Aaron, and wold  
haue gone backe into Egypt agayne, and ſo pro-  
uoked God to vengeaunce, Moſes prayed for  
the people very ſeruentlye, at whole prayer God  
did forgeue the people their ſinne, & yet notwith-  
ſtanding that forgeuenes he ſaid that he wold  
punyſh the after this ſort, that neuer one of them  
that came out of Egypt & had not obeyed him in  
the wildernes, ſhould ſee oz enter into the lande  
which he promiſed the. Whereby we learne that  
after



after the synne remitted, manye tymes there remaineth a punishment tempozal to be suffered for the same. Also kynge Dauid when he had taken contrition, and confessed the synne that he dydde with Barsabee, and for the kyllynge of her husband Urias, the Prophete Nathan shewed hym that God had forgeuen hym hys synne, and that he should not dye and be dampned for it, but yet he shoulde haue greate and longe tempozall punishment for those offences, and so he had, bothe in the deathe of hys childzen, and also in the persecution of his sonne Absalon, & in diuers other thinges which the Prophete tolde hym. And yet when the Prophete had said that his yong sonne begotten by Barsabee should dye, trustyng that his humble penance should chaunge Gods sentence in punishynge of hym by the deathe of hys sonne, he fell to fasting, weeping, prayng, watching, and lying vpon the ground, by the space of seuen dayes, and although he did not then obtaine the release of that punishment which was appointed by Gods immutable decree: yet in another lyke offence he obtained the mitigation of his tempozall paine.

For when Dauid for the synne of nombrynge the people, had taken contrition, and humbled himselfe before God, confessinge hys faulte, the Prophete by the message of God, for punishment of his synne after remission, gaue hym choyce, whether he would haue seuen yeaeres hunger, or thre monethes warre without victorie, or thre daies pestilence, and whē he did chose pestilence, which.

ii. Reg. xii

ii. Regum  
xxiii.

whiche might as soone fall vpon him the offendour, as vpon the people, he did so punyſhe and afflict him ſelfe, that God in reſpecte of his penance, was ſatiſfied and content with the plague of one day, and did remit the reſt. Euen ſo Dauid in his psalmes ſpeaking of Moyses and Aaron ſayeth, that God dyd heare them and was merciful vnto them, and yet punyſhed and reuenged all their inuentions and synne. And the

**Pſal, xcviij.** Apoſtle Saynte Paule teacheth vs that for the synne of abuſinge the blessed body and bloud of our Lord in the ſacrament of the Altare, many were punyſhed with weakenes, ſicknes, and corporal death, and telleth vs alſo there the remedy howe to auoyde theſe paynes, which is, if we would iudge, condempne and puniſh our ſelues, wee ſhoulde eſcape the punyſhment of God, for when we be iudged and puniſhed of God, we be but corrected, whose chaſtiſment is rather to be called an admonyſtion, than a condemnation, rather a fatherly medicine, than a ſmall punyſhment and deſtruction. And therefore euery ſynner ought to exerciſe moze ſeueritie againſt him ſelfe, that iudging himſelfe, he be not iudged of God, the contemning whereof is a meane to bee eternally condempned with the wicked worlde.

**i. Cor. xi.**

**Chryſoſt.**  
**in Epiſt. i.**  
**Cor. xi.**

**Auguſt.**  
**hom. i.**

It ſuffiſeth not for a man to chaunge his manners to the better, & to beginne a new life, & for ſake the olde, except alſo he make ſatiſfaction to God for thoſe ſinnes he hath done by the ſorowe of Penance, by the mournynge and Sacrifice of an humble and contrite harte, and by almes.

Whereby

Wherby appeareth that the penaunce of a churche Cancellum  
 sten man sinning deadly after baptisme, contey- I ridēt inū  
 neth satisfaction by fastynge, almes, prayer, and Self. v. cap.  
 other godly exercises of spiritual life, not for the xiii.  
 eternal paine of hell, whych with the synne is re-  
 mitted in the blessing of the sacrament of penaunce,  
 or els if the sacrament can not be had, in the de-  
 syre of full purpose to vse it, when it may be had,  
 but for tempozal paine, which (as the scriptures  
 teache) is not hollye alwayes remitted to them  
 that take the grace of God in bayne.

True contrition and sorowe for synne taken  
 for the loue of God whom he hath offended, cau-  
 seth a synner likewise to take thys satisfaction &  
 punishmēt vpon him, assigned by the minister of  
 god, by the vertue of the keies committed to the  
 Church, or sometimes voluntarily taken vpon  
 hym of hys owne good wyll, as Saynte Paule ii. Cor. vii.  
 sayth to the Corinthians, that the sorowe which  
 is taken for gods sake, worketh stedfast penaunce  
 for saluation, and on the other syde, the sorow of  
 the worlde worketh death: for euen this sorowe  
 whych you haue taken for Gods sake (sayeth  
 Saint Paule to the Corinthians) howe muche  
 carefulnes hath it wrought in you that ye dooe  
 not offend agayne hereafter: And also it hath Ambrosius  
 wrought such a confession of your faulte as ye  
 offer to make satisfaction and amendes for the  
 same, and it hath wrought in you anger and in-  
 dignation agaynst your faulte, and feare of the  
 terrible iudgement of God for your faulte, and  
 desire to bee reconcyled agayne to God and the  
 church)

The. xxiii. sermon.

churche, and zeale to bee diligent in doyng good hereafter, and punishment whereby ye do afflict and punishe your selues for your offence by past, to the intente ye mighte escape the cozection of God that hangeth ouer your heades.

Psalm. I.

All these bee the effectes of true Contrition, which ceaseth not to wash the woundes of sinne moze and moze after forgeuenes (as Dauid did) and as naturall thynges be healed by theyr contraries, so it laboureth to haue the woundes of sinne fully and perfitely healed, by doing contrarye good woozkes to the former sinnes, that by them the roote of sinne might be cleane grubbed out, and the rust that remaineth, be clerely scoured, and the pryde of mans harte pulled downe and humbled, and the prouitie and disposition to synne, bydded and refrayned, whiche thynges be done when we doo as Saint Paule counsel-

Rom. vi.

leth vs, sayinge: Like as ye haue geuen the partes and members of your bodye and soule to serue vncleanness and iniquitie to further iniquitie, so geue and applye the same partes and members of your body and soule to serue rightwysnes, for your sanctification. That is to say, take as much payne to purge and washe awaye the dregges and fylthynges of your synnes gathered by your noughtye lyuing, as ye tooke pleasure before, to defile and infect your soules by your said noughtie liuing. And as ye be nowe iust and sanctified by remission of your sinnes, & the presence of Gods grace and hys holpe spirite in your soules, so labour also to bee yet iuste and sanctified by purgynge  
the

the sequel, the scarres, and the defozmitie which remayne in your soules after your synnes be remitted, the painful affliction of your selues, and by doing the woozthy frutes of penaunce, esteeming and pondering the measure of your coꝛrec-  
tion, according to the quantitie of your fault.

Math. iiii.

And where as penaunce is two waies taken, the one to be inward, standing in the contrition of the hart, the other outwarde, standinge in the affliction of the flesh, when thou doest condemne and reproue thy synne, than thou hast penaunce, and when thou doest by satisfaction solowynge, punishe and coꝛrect thy sinne, than thou hast the fruite of penaunce, and when thy affliction and payne is no lesse incoꝛrectynge of thy sinne, than thy pleasure was in doing of the same, then thou haste done the woozthye frutes of penaunce, as thus: If thou haste stolen other mens goodes, beside the ceasing from the sinne, and restitution of the same goodes, nowe beginne to geue thyne owne, if thou hast vsed fornication a longe tyme, forbear the lawfull vse of thy mariage so longe tyme: if thou haste done iniurye to anye man in wooꝛde or deede, make amendes wyth humble and good wooꝛdes agayne, and them that hurte thee, labour to reconcile them with kyndenesse and benefites.

Hugo, vic.  
de sacra. li.  
ii, part. xiiii  
cap. ii.

Chryso. in  
Mat. ho. x.  
Gregor.  
hom. xx.

It is not sufficient for a mans health, to pull onely the darte oute of his wounde, but also to laye some playster and medicine to the wounde. Recompence thy delitious fare and dꝛonken-  
nesse, wyth fastynge and dꝛinkyng of water:

The, xxiii, sermon.

if thou hast sene a woman with an vnchaste eye,  
forbeare to see a woman agayne, and learne af-  
ter a wounde to take moze herde.

Aug. En-  
chiri. cap.  
lxx,

Matth. vi.

Leuit. iiii.

Thus a synners lyfe oughte not onely to bee  
chaunged into the better, but also God muste be  
intreated and made mercyfull by almes and o-  
ther paynfull woorkes, for hys synnes by past.  
The pꝛincipal woorkes of satisfaction be fasting,  
prayer, and almes, which be speciallly commen-  
ded in the Gospell of Chyriste. Under fasting bee  
conteyned all bodelye peynes and labours, as  
watching, lyeng vpon the grounde, wearyng of  
heyr or sackclothe, and other suche lyke. Under  
almes be conteyned al the other woorkes of mer-  
cy, as well corpozall as spiritual, whereof some  
other tyme God wyllyng ye shall be instructed.  
And vnder prayer bee conteyned the prayers of  
other, as of Priestes pooze, men, and pooze scho-  
lers, such as by our almes and liberalitie be pro-  
cured to pray for vs, as it is sayd in the old law:  
that the Priestes shall praye for hym and for hys  
synne, and it shall be forgeuen hym. So that fa-  
sting is a medicine to heale perfitly those synnes  
which we haue done by concupiscence and desire  
of the fleshe against our selues and our own bo-  
dies. And almes is likewyse a medicine to heale  
perfitely those synnes whych we committed by  
cōcupiscence of the eyes, which is couetousnes,  
deceyte, oppression, and vniust dealing agaynst  
our neyghbours. And last of al the pryde of lyfe,  
the contempte of godlynes, and presumption of  
mynde, whych be synnes immediatlye agaynst  
God,

God, be healed perfectly by instant, humble, and deuoute prayers. And the holye scriptures doe playnely shew how that sinners may here in this lyfe satisfie and content almyghty God for temporall payne with these three woorkes, as the booke of Danyell sheweth, where the Prophete Daniel exhorteth the kyng Nabuchodonosor to redeme his synnes with almes, that is to say, the seuen yeares of paine whiche he shoulde suffer for his synnes. And old Toby taught his sonne that almes deliuereth from sinne, in which two places by the word (sinne) is vnderstanded the temporall paine due for sinne. For by the merites of our sauour Christ, which be applyed to vs in the Sacramentes of Baptisme and Venaunce, the giltynes of our sinne, and the eternall paynes of hell be taken away, and our afflictions whereby we suffer with Christe, and are made lyke to the Image of Christ, takyng theyr vertue of Chrystes passion, and wrought in vs by his grace and holy spirite, not of their owne worthynes, but by Gods mercifull acceptation, are meanes ordeyned of God to satisfie hym, and to turne away his anger and displeasure for our synnes, and to purchase his further grace. And that fastyng and prayer be of the same effecte for this purpose that almes is, is playne by the example of the Ainiuites, who after the preaching and threatening of Jonas the Prophet, beyng contrite and sorrye for theyr offences, dyd satisfie and redeeme the payne and punishment whiche they shoulde haue had, with fastyng in ashes and sackcloth

Toby. iiii.

Ione. iiii.

C. i.

and



The .xxiii. Sermon.

and feruent prayer, and by that meane reuoked  
the sentence of God whiche was spoken by the  
mouth of Jonas. But the scripture alwayes for  
Esaï, xviii. the moste parte ioyneth these thzee together, be-  
cause fasting without mercye to a mans neygh-  
bour, and the liftinge vp of his mynde to God by  
prayer, is vnfruitfull and litle regarded of God.  
And almes ioyned with surfeting and the greedy  
cares of the worlde, and lacking the felowship of  
fasting and prayer, is not meritorious. And the  
prayer of hym that wyll not bydle the desyres of  
his fleshe by abstinence, and shutteth his mercye  
and compassion from his neyghbour that needeth,  
is not harde of GOD. But these thzee  
ioyned in a faythfull man together, be of greate  
vertue and reache to heauen, and there do turne  
away the face of God from his synnes, and dooe  
purchase gods grace for such thynges as he hath  
Toby, iiii. neede of, as Toby saith: prayer with fastyng and  
almes is good, and better then to store vp trea-  
sures of gold in his cofers.

A man may also make satisfaction for his sin-  
nes with repentaunce and sorowe for his synne,  
so that God wyll forgeue hym all the tempozall  
paine whiche he deserued to haue hadde, as God  
forgaue Saynte Peter the sayde payne for hys  
great repentaunce and bytter weepying, and like  
Luk, xxii. wyfe Mary Magdalene, whose greate sorowe  
is expessed in the Gospell. And because the mi-  
nister of God knoweth not howe muche repen-  
taunce and contrition the synner hath taken, nor  
howe muche he ought to take for due satisfaction,  
therefore

therefore his office is to enioyne the penitent cer-  
 teine woorkes of penance for to make satisfactiō,  
 and such as the party may easely and shortly do,  
 for auoydng of grudge if it were to harde, and  
 also for auoydng of forgetfulnesse if it were to  
 long, and then to counsel and exhort the penitēt  
 to do moze penance and good dedes of his own  
 good wyl in further satisfactiō for his sinnes al-  
 ready done, and for stoppyng of the entree of the  
 devils suggestiōs to sinne to come, and for ex-  
 ercising of him selfe in vertuous occupaciōs cō-  
 trary to his sinnes before. Wherefore (good peo-  
 ple) I beseeche you to care and prouide for your  
 soules, whiche Chyriste hath preferred before hys  
 owne bloude, in that he hath geuen the one to re-  
 deeme the other: feare to fall into the handes of  
 God, & contemne not his iudgemēt, the certein  
 knowlege of the paines due for our sinnes is only  
 reserued to God & to our Lord Iesus Chyriste, to  
 whō the father hath geuen al iudgement, wher-  
 of we may not be curious in serching, but diligēt  
 in auoiding by the worthy frutes and penance  
 which be acceptable to god, for two causes, both  
 for that they be good woorkes of theyr owne na-  
 ture cōmended & commaunded of god, & also for  
 that they be enioyned vs to do by the authozitie  
 of the keyes of the kyngdome of heauen geuen to  
 the church, and are better accepted of god for our  
 obedience to him and his holy Church. Let not  
 the streitnes of penance feare vs, nor the con-  
 science of our synnes kepe vs backe, for in many  
 good men where sinne hath most abounded, ther  
 hath

Bernar. de  
 perfec. fau  
 stinen. cap.  
 xxx.

The, xxiii. Sermon.

hath grace moze abounded. The sufferinges and  
paines of this time, bee not equall to that faulte  
which is remitted, to that paine which we haue  
deserued, noz yet to that glozy which is reserued  
for vs. As nothing is vnpossible to them that  
beleue, so nothing is hard oz painful to them that  
loue, where deuotion driueth them to begin, and  
grace helpeth them to make an ende, bothe in do-  
yng the frutes of penance for their sinnes past,  
and also in doyng the frutes of vertue, for en-  
crease of right wisenes present, tyll God delyuer  
vs from all paynes and daungers of synne, and  
geue vnto vs the kyngedome whiche he hath  
prepared for vs from the begynnyng  
of the worlde, throughe Christ  
our Lord, to whom with the  
father & the holy ghost  
bee all honour  
and glozy.  
Amen.

# How a man shoulde after penaunce auoyde synne and lyue well.

Serm. xxliii.



**I**t is better (good people) to a-  
uoyde sinne, the to amende sinne:  
as it is moze holosome and plea-  
saunt for a man with good dyet  
to p̄serue his health, than af-  
ter sickenes with daunger and  
griefe to recouer his helth. And

Bernar. de  
Interi. dos  
mo. cap.  
xxxvii.

it is a great dele woꝛse to fal down agayn after  
he be fully recouered, then it was to fall fyrste in  
the beginning. For which cause after a man bee  
restozed again to the helth of his soule by the me-  
dicine of penaunce, he ought to be a greate deale  
moze carefull and vigilant, lest he fall agayne to  
his old sicknes, and by that meanes come the so-  
ner in daunger of eternall death, and he ought e-  
uermoze to remember the lessō of our Sauour  
Christ which he gaue to the man sicke of the pal-  
sey, whom he made holle, which is this: beholde  
thou art made holle, go thy ways and now sinne  
no moze, least some woꝛse thing chaunce to thee.  
To this end how a man shoulde auoyde sinne and  
liue wel, the most part of al the scripture is wryt-  
ten, & the most part of all sermons be made, and  
of no matter maye be moze sayde, but I intende  
God willing at this time onely to note vnto you  
thzee or foure generall poyntes, which if a mā do  
remember and obserue, he shall the better and  
with moze ease auoyde sinne and kepe him selfe

Ioan. v.

C. llii

in grace

The .xxiiii. Sermon.

in grace and good lyfe. First I woulde he should do, as a man doth that hath bene sicke of a great surfet and in peryll of death, who when he is restored to health agayne, he wyl diligently take heede and refuse those meates that bzought hym into his sicknes, & be forbiddē him to eate vpon by his Physician, and he wyl remember to feede vpon suche meates onely as the Physician prescribeth him, and wyl preferue his health: euen so euery man and woman muste dooe and kepe lyke order and dyet after theyr confession, for to kepe theyr soules styll in health, they must remember that Christ our Physician hath made them holle by the soueraigne medicine of penance, and hath forbydden them all maner of synne whereupon they surfeted, and therefore they muste vtterlye refuse and forsake, and in no wyse eate of that euyl meate, by wyllynge and consentynge to anye synne agayne. Nowe for the better auoydynge of this, a man must do thre thynges: fyrste consider the noughtines of sinne, and then when anye cometh to his mynde vncalled for, let hym put it away by and by, and thirde he must kepe his syue senses well, and flye from the companye of euyl persons and occasions of synne.

First let him consider that sinne is so hyle of it selfe, that euerye man doth hate and abhorre the name of it, for a man loueth not nor woulde not be called proude, malicious, couetous, a theefe, a lecher, or sclaunderer and such lyke. And than yf men did consider the very deedes of synnes, they shoulde see that they were muche woozse, more shame

Shamefull, moze against reason, & so men shoulde hate the dedes of sinnes moze then they do theyr names. For this is the nature of synne, befoze it be done it hath some pleasure, but after the dede the pleasure ceaseth, and heauinesse commeth in his place, and for the tyme of the doyng of sinne, it maketh him no man but a beast, wherby he loseth his honestie, his good name, his ryches, his beantie, his health, his strength, his wytte, his reason, and is made a foole, a madde man, an instrument of the deuyll, and a very deuyll for the tyme: his soule lyke a deade carien lyeth in his bodye as in a graue, whiche when the mouth is open, sendeth forth an euyl sauour or smell, and infecteth with popsoned woozdes and example the ayze rounde about, and al those that haue conuersation with him, and so is he made odious to him selfe, in that he defileth his owne bodye, and is the cause of the sickenes and corruption of the same, and is also odious to his neyghbours who he hurteth many wayes, and is also most odious to God whom he dishonoureth by his noughtye lyuynge, and diminisheth his glozy, and causeth his name to be euyl spoken of amonge the Heathen, and thus when a man lyeth impudently in synne, his enemies laughe at hym, his frendes pitie him, all other men abhorre hym, beside that he looseth Gods most gracious fauour, in whose sight he alwayes standeth, and canne not excuse him selfe by secretenesse, neyther in deede nor in thought, and yf he dye in this damnable state of deadly sinne, his owne conscience shall then accuse

Chrysost.  
hom. ii. in.  
i. Tess. i.

Math. xxii

him befoze **GOD**, and his remembraunce shall beare wytnesse agaynst him, and declare howe, when, where, and how often he sinned, and shall open his holle, byle and beastly lyfe so playnely befoze **GOD** his iudge, that he shall not be able to speake for him selfe one woorde, noz yet to aske mercy, if it were demaunded of hym why he dyd those synfull dedes, but he shall holde his peace, and see that he is woorthy to be damned and cast into the pyson of hell, there to remaine in euerlasting paynes. If men oz women dyd diligently consider the noughtyness of these thynges whiche **GOD** hath forbidden, and how greatly they be against reason, and than would surely beleue that they shoulde thereby loose **GODS** fauour, and set them selues in state of dampnation, and be verely dampned to infinite and euerlastyng payne yf they dyed so, whiche is most true: than doubtles.

Psa. cxviii.

they would hate all the wayes of iniquitie, & fly from it as from a serpent, and as the very cause of all these mischieses that folow, and fede their mindes no moze with that damnable meate of sinne, but refuse it and forsake it, as a poison infecting and killing them both in body and soule.

The seconde thyng to auoyde synne is this, when anye synne cometh into a mans mynde and remembraunce vncalled for, by the suggestion of the deuill oz the motion of his flesh, let him euermoze put it awaye by and by with hatred. And let a man remember this lesson well, for it is a singuler meane and verye necessarye to defende and kepe his soule and wyll from the consent



sent and desire to synne. For lyke as a flethe flye if it be not beaten away as soone as it commeth, wylle leaue fylthy blowinges in the flethe, which wylle bee woymes and destroye it : euen so wylle synne when it commeth to a mannes mynde, cause and make euill thoughtes and desyres in mans hart, if it be not put away by and by at the firste comming. For if a man wylle thynke vpon sinne, and reuolue it in his mynde, excepte he doo consider it with hatred, then wylle it ingendze in his wylle some pleasure, and it wylle moue hym to imagine and think euill, and it wylle heate him and set his harte on fyre, and blynde his reason, and prouoke him soze and greatly to consent to doo that sinne, and at length it wylle byyng his wylle to agree, and to desire and fully determine to doo it, and so then it destroyeth and kylleth his soule, that is to say, then hath he lost the title whiche he had to euerlastyng lyfe, and hath set hym selfe in the terrible and dreadfull state of dampnation, and hath deserued to haue euerlasting paynes in hel. The moze and the longer a man suffreth bys mind to bee occupied in thinking vpon sinne, the moze desyrous shal he bee to doo it, and the moze paine and labour shal he haue to put it out of his minde again when he would. Happy is he (sayth the Prophet) that wylle holde him selfe from vice, and wylle breake the heades of the little ones, I meane the first motions of synne vpon the stone which is Christ, by withstanding them by sayth and prayer. And surely nothyng is so euill, so hurtefull, and so daungerous to a mans soule,

P. a. cxxvi.

The .xxiii. sermon.

as to suffer his mynde and remembraunce to be occupied and to thinke vpon sinne, and therefore when any sinful thoughtes come into his mynde, let hym make a sharpe rod of hatred and abhorring of it, and beate it away by and by, and then let hym occupy and set his minde vpon his other lawfull busynesse, or let him do some thyng vpon the whiche he muste nedes stedfastlye thinke, or let hym go to some honest company and common vpon some good matter, but best of all it is to fall to prayer, and with that swoorde of the spirite to shifte of and driue awaye the fiery dartes of the deuyl, calling for the ayde of the saide holy spirite to helpe his infirmitie, and thus may a mā beate away the flesh flye of sinne, that he shall not rest and leaue behynde hym any fylthy blowynges of euil thoughtes and motions, and so may he kepe his soule cleane from the woozmes of deadly and dampnable desires and consentes.

Moreouer to auoyde synne, a man must also eschew the outward occasiō of it. For if the cause remaine, comonly the effect wyll folow, as thus: first let him kepe well his syue senses, and specially his sight, his hearing, and his feelynge from thinges vnlawfull and forbidden, that is to say, let him not behold and cast his eye with inward pleasure vpon suche thinges as may lyghtly and comonly moue a man to thinke vpon synne, nor apply and geue eare with gladnes to heare euill tales, or fylthye and dishonest communication, but when he seeth or heareth such euill, then let him by and by take awaye his sight and hearyng  
from

from it, with displeasure, and hate the seying and hearing of it. King Dauid dyd beholde curiously the beauty of his loubdiours wyfe, and sodeynly he was smitten in the hart with the darte of ad<sup>ulterye</sup>, in Psal. l. ulterye, and if this holye Prophet Dauid, that had so muche grace of the holye spirite, of whom God sayd he had founde a man euen as he would wythe, yf he by the occasion of his eye, receyued payson into his hart: howe much shall an other man come in daunger by the lyke occasion, that neyther hath so much knowledge what he should do, noz yet so much grace to do that he knoweth. And where as the Prophet saith, death hath entred in by our wyndowes, we maye vnderstande by that, that synne entreth into the hart of man by his eyes, and eares, and other senses, whiche be as it were the wyndowes of his soule. If the wyndowes be not shutte, oz els a diligent watche set vpon them, surely synne and death wyll crepe in, although the man haue verye greate knowledge and grace. Lyke as if a candel be put in the strawe, the straw wyll burne, euen so our weake and synfull nature is soone sette on fyze with the burnynge dartes of the deuyls tentacion, yf they be suffered to come nere, and theyr wayes and entres be not stopped. Also besyde the diligent keepynge of his syue senses, a man must flee and forsake the companie of euyl and lewde persones; and of those that shewe euyl example, oz geue occasion to vice. For he that toucheth pttch shal file his handes with the same, & he that kepeth company with a proude man, shal begiu to be proude.

Chryl. ho.  
in Psal. l.  
ii. Reg. xi.

Here, ix.

Eccle xiii.

i. Cor. v. As Saint Paul saith : Do you not knowe that a litle sower leuen doth make sower the holle batche of dowe : euen so the vice oz euil example of one dothe infecte a great manye, and draweth other that be weake, to folow him in the like vice. De.  
Eccles. vii. part thou (saith the wise man) from a wycked man, and kepe no company with him, and so shal vice and wickednes depart from thee.

The fourth thyng for a man to auoyde synne,  
Eccles. vii. is to remember his last end in all his woozkes, and deedes, and so he shal not synne for euermore. It is good for a man to thynke hypon the beginning of his lyfe, to consider the middes, and  
Bernardus to remember the last ende. The beginning bryn-  
ser. de Pri geth shame, the middes bryngeth sorow, the ende  
mordi. me bryngeth feare. If a man thinke from whence he  
di. & no came, he shalbe ashamed: if he consider in what  
uissi, case he is, he shal lamente: if he remember why-  
ther he shal goo, he shal be afrayde. Man fyrste  
of all when he was in honoure, made to the I-  
Psal. xlviii mage of God, and to be partaker with Angels  
of the kyngdome of heauen, not regardyng hys  
dignitie, contempning the commaundement of  
God his maker, and folowyng his owne sensual  
appetite, was copared to vnreasonable beastes,  
and chaunged the similitude of God, with the  
similitude of beastes, and the honour of his fyrste  
image beyng taken away, by carnall desyres and  
bestly lyuyng, was made like a beast. If a man  
therefore remember his olde nobilitie, howe he  
was made Lord ouer the wozkes of God, a fe-  
lowe of Angels, a Citizen of Paradyse, and  
one

one of Gods housholde: and beinge by his owne fault cast into inwarde darkenesse of errour and ignoraunce, banished from pleasaunt Paradise, made felow with brute beastes, and a stranger or rather enemye to God: maye not hee consyderinge this his beginning and his greate fall into suche vyle beastlynnes be woꝛthely ashamed: After this if man consider where and in what state he is, he shall perceiue that beyng in this transitoꝛie worlde, he is in the vale of myserie, where nothyng is vnder the sunne but vanitie, labour, and affliction of spirite, where nothyng is verely and constantly pleasaunt, but onely by chaunge, by passing from one thing to an other, where the remedy of one labour, is the beginning of an other, where the lesse euill seemeth a greate good, where the increase of knowledge is the increase of grieve, where man in banishment dwelleth in wilderness, walketh in darkenesse, in daunger of falling downe the hyll, in eatinge his breade in the sweate of his face.

Maye not a manne considering whyther he is nowe brought, be right soꝛy, and lament that the tyme of his trauayle and dwelling heere is prolonged: but the beste remedie to auoyde sinne, is alwayes to haue in remembraunce his laste end, In the last ende there be thzee thinges, the death of the bodye, the iudgement of God, and the tormentes of hell. What is moze horrible than death, what is moze terrible then the iudgement of God, and what is moze intollerable than the paines of hell: What shall a man feare, if he tremble not

ble not at the remembraunce of these thre : yet if he haue lost shame for his yle begynnynge, and if he feele no sorowe for his present myserte, at least let him take feare for the dreadfull thinges to come. For if he now spend his yse in the woꝝkes of the flethe, in death he shall bee dyuoꝛced and separated from his bodie and all the pleasures thereof : in the iudgement he shall bee presented befoꝛe hym, into whose handes to fall is most horrible, and be examined of hym to whom nothyng is vnknowen : in hell if he be found guilty, he shall suffer toꝛment without hope of relese, without measure of quantitie, and without end of time. Hath not this man good cause to lue alwaies in feare, and with feare and trembling to labour aboute his owne saluation : this feare whiche is the begynnynge of wysdome hath moze strengthe to withstande synne then eyther shame or sorowe. For shame is taken away by the multitude of sinners, where the felowshyp of so many euill lyuers pulleth shame out of his harte. And sorowe taketh comfoꝛte of the vayne pleasures of this present woꝛlde, and so is weakened and made vnable to withstande synne. But feare that proceedeth from a sure and certayne sayth of thynges to come, taketh no comfoꝛte of the woꝛlde, seynge that in death hee shall carpe no woꝛldly good with hym, and in iudgement hee shall neyther be able to deceyue nor to withstand

Bernar. in Chꝛist his iudge, and in hel he shall haue no comfoꝛt, qui na for̃t nor redemption, but perpetuall woo. The bꝛat ser. vi. fruite of this feare is, that it byngeth befoꝛe the eyes

eyes of oure soules, sometymes the synnes that we haue done, to the intent we shoulde bee wyllyng and ready to suffer the scourge (as the prophet sayd of hym selfe) confessinge oure iniquitie, and thinking for our synne, sometimes the euerylastyng paynes whiche we haue deserued, to the intent we shoulde thynke all that we suffer here, to be delites and pleasures, in comparison of the tormentes whiche we haue escaped: sometymes the heauenly rewardes for which we labour and hope, to the intent we shoulde esteeme the afflictions of this present lyfe, not to be equal and worthy the gloire that shall bee shewed to vs, sometimes the passions which Christ hath suffered for vs, that considering what his maiestie hath vouchsafed to suffer for vs vnpromysable seruauntes, we shoulde be ashamed to drawe backe and suffer so litle for our selues and our own saluatiō. And to make an end, he that (as I haue declared vnto you) considereth the noughtynesse and vilenesse of hys synne, and endeuoreth hym selfe to putte oute of mynde the fyrrile motions of synne which the deuyll suggesteth, and watcheth diligently the wyndowes of his fyue senses, and as muche as he maye flye the companye of euyl persones and the occasions of synne, and hath the last ende of his lyfe alwayes in his remembraunce with feare, being also carefull to walke warily & warthely in the syght of God, considerynge as occasion shall serue, the synnes whiche he hath done, the eternall paynes whiche hee hath deserued, the heauenly rewardes which he hopeth for, and  
the

Psa. xxxvii



The .xxliii. sermon.

the passions whiche Christ hath suffered for him,  
with such entent as I haue before rehearsed: no  
doubt of it, but that man which thus doth, shall  
auoyde synne, shall lyue well, shall increase in  
grace, shall continue in rightwisenesse, and by  
the mercyfull goodnes of God shall attaine  
euerlasting lyfe through the merites of  
our Lorde Iesus Christe, to whom  
with the father and the holye  
ghost be all honour and  
glozy world with-  
out ende. A;  
men.

## Of the sacrament of

Order. Sermon, xxv.



Two thinges ( good people ) bee  
 necessary by the saluatiō of mā,  
 bothe by grace of this worlde,  
 and by glozy of the next worlde.  
 The inwarde giftes of saythe,  
 charitie, and hope, and the out-  
 warde Sacramentes of Bap-  
 tisme, Penance, and the other lyke.

God that is our Sauoure, and the principall  
 cause of our saluation, by geuyng vnto vs these  
 inwarde giftes, dothe dispose and prepare the  
 harte of man, and maketh it meete to receyue  
 grace and remission of sinne: and also by the re-  
 ceuyng of his holy Sacramentes, he inducerh  
 and byngeth into the hart of man the said grace  
 and remission, as it were water throughe a con-  
 duite, or corpozall healthe by a good and profit-  
 ble medicine. By these two instrumētes almighty  
 God doth forme and make his holpe church,  
 and byngeth vs to the knowledge of God and  
 his sonne Chyist, that were befoze in darkenes  
 and the shadowe of death, making vs of old men  
 and the heyres of hell and dampnation, to bee  
 newemen, and the heyres with Chyiste in the  
 kingdome of heauen. And thus when we bee by  
 these instrumentes incorporate and made mem-  
 bers of Chyistes mysticall bodye the Church, he  
 dothe also by discipline, rule vs his church, and  
 p̄serueth vs in vnitie, and multiplieth his ma-

nyfold graces in vs, to the attayning of euerla-  
styng lyfe.

Rom. x.

Rom. v.

Rom. x.

The inward gistes be wrought in vs that be  
of age, by the preaching of Gods holye woordes,  
for saythe commeth by the hearing of the worde  
of God, which saithe beynge tryed by pacience in  
tribulation, woorketh hope that neuer fayleth,  
because the charitie of God is poured into oure  
hartes by the holye ghoſte whiche is geuen vnto  
vs. And how shall men preache Gods worde ex-  
cept they be sent, for the office of preaching may  
not be of any man vsurped by presumption, but  
oughte to bee saythfullye bled and practised by  
Gods commission, of them that be for that pur-  
pose sent by God and his Church to conuert or  
instruct his people.

1. Cor. xi.

Ephes. iiii.

For as in the bodye euerye parte or member  
is not the mouthe: so in the church euerye man  
may not be a preacher, and to thintent that the  
Gospell of Chryste and his holye woordes myghte  
be purely set forth without corruption, and that  
the ministers of the deuyl, transformyng them  
selues into the Apostles of Chryste, as the deuyl  
theyr father is wonte oftentimes to doo, should  
not deceyue Gods people with euerye wynde of  
vntrue doctrine: Therefore hath Chryste geuen  
vnto his church, not euerye man, but cherteyne  
men to be Apostles, Prophetes and Preachers,  
who vling as it wer an embassage from Chryst,  
shoulde by his true woordes edifie hys Church,  
and gather his people in vnitie of faith.

Lykewyse the grace that healeth our soules,  
and

and preserve them in right conscience, is not ordinarily geuen, but by the outward and sensible ministracion of the holy Sacraments, which be not alwayes effectuell, geuing that grace they signifie, but when they be in due sortime mynistrated of suche persones onely as haue authoritie from God to do the same, for no man taketh honour to hym selfe, but he that is called of God as Aaron was.

What is so excellent as to consecrate the sacramentes of God? and what is so pernicious, as yf he consecrate them that hath receyued no degree of Priesthoode, as appeareth by suche plagges as lyght vppon Dathan and Thore, and also vpon kynge Ozias for vsurpinge the offyce of the Priestes by theyr owne authoritie, vntill led of God thereto. For onely theyr ministracion doeth God assiste, as he hath promysed, to whom he hath geuen power to minister the visible Sacramentes.

Wherefore as the Sacramentes be necessarye to mans saluation, so it is necessarye for certeyne menne to bee ordeyned and authorized of God to minister the same Sacramentes saythfully and effectually to mans saluation.

Lyke wyse when Chrystes Church by the ministracion of hys holys woordes and Sacramentes, is gathered and collected oute of all the profane people of the worlde into one bodye, to the intente that all confusyon and dysorder shoulde be banyshe out of the Church of God,

ii. Cor. x.

Canti. vi.

and that it mighte be by streyts discipline ruled and kept in order, and all disobedience corrected to the edifying of the same church, as it were a great armie set in good array of battail, by order terrible to theyr enemies, so that hell gates can not preuaile against it: Therefore hath our Saviour Christ ordeyned in his church certein men to be rulers and iudges in all causes which pertain to the saluation of mans soule, to whom al other persones of what state so euer they be, owe obedience, subiection, reuerence, and tempozall reliefe, as to theyr spirituall gouernours and fathers, who take cure and charge of theym, and shall make an accompt to God of theyr soules,

By this litle that I haue nowe sayde, ye may learne (good people) that the publike ministration of the Gospell of Christe standeth in thre pointes: in the preaching of Gods worde, in the ministration of the holy Sacramentes, and in exercising of discipline and iurisdiction: whiche thre shal (by Gods promise and the assistance of his holpe spirite) continuallye be obserued in the catholike church to the worldes ende, for the edifyinge and buyldinge of the same Church in grace and vertue, and for weedyng out and banishing of al error and vngodly lving.

And also ye may learne, that where no man may vsurpe and take vpon him of his owne authoritie to entermidle or to minister that which pertaineth to Christ, without sufficient commission from him: Therefore hathe Christe ordeyned this Sacrament of Order, wherein grace  
of spi.

of spirituall power is geuen to certeyne Chriſten men, by the outwarde ſigne of impoſition of the Biſhoppes handes vpon them, to exerciſe effectuallye the publike miniſtration of the Church, whereby what ſo euer they doo in the Church accordynge to the inſtitution of Chriſte and the Church, is ratified, accepted, and allowed of almighty God.

Of this grace or power geuen in the Sacrament of Order writeth Saynte Paule to Timothy, whom he had ordered and conſecrate a Priſt, ſayinge thus: Doo not neglecte the grace *i. Tim, iiii.* whiche thou haſte in thee, whiche is geuen to thee throughe prophecie, or the inſpiration of God by impoſition of handes of the order of Prieltthoode. And alſo in an other place hee exhorte Timothy *ii. Tim, iii.* to ſpyre by the grace of GOD, which was geuen to hym by the impoſition of hys handes. And becauſe thys ſpirituall power and authoritie which is geuen to certeyne men, for the edifieng of Chriſtes Church, is not hollye geuen to euery one of them, but to ſome moze, to other ſome leſſe by degrees, whereby one man, as hys office and function is greater, ſo is he exalted in dignitie aboue an other, whyche diuerſitie in degrees, cauſeth great comelyneſſe and beautye to be in Chriſtes Church, by reaſon of ſuche order as euery inferiour member keepeth to hys ſuperiour, doyng hys dutie in hys owne place, and not vſurpyng to doo aboue hys calling.

Therefore thys Sacrament, whereby ſuche degrees of Authority and power bee geuen to  
*U.iii.* men,

**Pfal. cxxi.**  
**Can. vi.**

men, is called Order, which order of Ministers maketh the Church to bee buylded as a Citie without confusion, and to be terrible to her enemies as the fore front of an armie sette in good arraye, and is the verie knot of the knowen Catholike Church, conteyning both good and euil in it, whereby it is preserved without scisme, so longe as that order is kepte wythoute breache, whiche was institute by Christe, bled by his Apostles, and from them broughte to vs by continuall succession.

**Cypri. de**  
**simpli. pre**  
**latorum.**

This visibill Order, takynge his begynnynge from the authoritie geuen to one man, is extended throughtout the holle worlde in the church; into a greate number and multitude of inferior ministrations, as it were manye bzaunches proceeding from one tree, or manye ryuers from one fountayne, which all together take inwardly their increase from the fountayne of all grace, and the onely supprime heade of oure one church Iesus Christ our Lorde.

**Ioan. xx.**

For if Christ had not onely secretly by inspiration, but also by hys sensible commaundement and sacrament, sent his Apostles into the worlde, saying: as my father hath sent me, so I sende you; geuing them authoritie likewyse visibly to send other: the church of Christe shoulde neuer haue bene withoute Scismes and diuisions made by them, that runnyng by theyr owne authoritie vnsent, woulde haue borne menne in hande that they were inuisibly sent and anoynted of God, whiche was nothyng so, and so woulde haue drawen



diuinen Gods people into sectes and false doctrine. For whiche cause Saynt Paul and Barnabas beyng inuisiblye sent of the holpe Ghoste, Actes, xiii yet it was the wyll and pleasure of the same holy Ghoste, that they shoulde by a visiblye Sacrament of imposition of handes, be visiblye sent in the authoritie of Apostles, to the ministracion of the churche, and such as now we say them selues they be sent inuisiblye of God, ought not to be beleued or receyued, excepte they bee as Saynte Paule and Barnabas were visibly ordered and anoynted in the Churche by Catholyke Bishops, suche as haue their succession from the Apostles.

Furthermoze in this Sacrament of Order is geuen to them that be lawfullye ordered the ecclesiasticall power of the Churche; whiche is a power geuen not by the lawes of menne or of nature, but onely by Chyriste aboue nature, and after a speciall sorte, to hys Apostles and Disciples and theyr lawfull successours to the worldes ende, for the edifyng of the Churche militant, accor dyng to the lawes of the Gospell, for the attaynyng of eterna ll life. And thys power is called in scripture by the name of the keyes of the kyngdome of heauen. As a keye dothe open the dooze to a manne, and byngeth him into the house: so thys ecclesiasticall power beyng bled wyth knowledge and discretion by a lawefull Minister, openeth the dooze of mannes harte to the knowledge of GOD, and so in proesse openeth to hym the kyngdome of heauen.

For it confeyneth the ministration of all thinges which be necessarye for vs synners to bee directed, furthered, and promoted to the attayning of the sayde kyngdome. As to bynde and loose, to remytte and reteyne synne, and all other thinges that be requisite to the preservation of Chyristes Church in vnitie of saythe and charitie, to the intent it might be partaker of the glozy of God. These keyes oure Sauour Chyriste dydde geue to his Church in Saynte Peter, or rather to Saynte Peter for the Church, sayinge to him:

Math, xvi. To thee shall I geue the keyes of the kyngdome of heauen, and what so euer thou shalt bynde vpon earth, shall bee also bounden in the heauens, and what so euer thou shalt loose vpon earth, shall be also loosed in the heauens. And to the other his apostles and Disciples assembled together he sayde: whose synnes you shall remitte, bee remitted vnto theym, and whose synnes you reteyne, bee reteyned. And to declare that thys power is not inuented by man, nor yet geuen by the authoritie of anye Prince or Communalitie, our Sauour sayde in the geuyng of it to his disciples, take and receyue you the holy ghost. Whereby wee vnderstande that the power to bynde or loose, or to remytte synne, or synallye to gouerne the Church, is the woorkke onelye of the holye Ghost woorking by his Ministers that whiche is for the saluation of his Church.

Ioan, xx.

And where as the blessed Sacrament of the Altare is the hiest and greatest Sacramente of al other, because holle Chyist both god & man, is con-

is conseynd in it: Therefore is Priesthoode the hyst order, wherein is geuen grace and power ouer Chyistes naturall bodye and bloude, to consecrate it by the vertue of **G O D** assynginge hys woozde, and to make it present in the blessed Sacrament of the Aultare, by the chaunge of the substaunces of Breade and Wyne, and also to offer it, beyng the verye Sacrifice of the newe Testamente to **G O D** the father, for the synnes and ignoraunces of hys people, and to deliuer and minister it to suche as by their faith and clenness of lyfe be woozthy to receyue it. So this power ouer Chyistes naturall bodye, oure Sauoure hym selfe gaue to hys Disciples in hys laste Supper, where after that hee hadde consecrate, offered, and deliuered hys owne bodye to his Disciples, he sayde to them: Doo this in remembraunce of mee, by whyche woozde he made them Priestes and gaue them authoritie and commaundement to doo as hee dydde than, not once, but continuallye tyll hys latter comyng.

Basilis in  
Liturgia,

i. Cor, xi.

And that the Priest may worthely and after Epiphani. due maner execute this his chier office and function, there be other inferiour orders ordeyned of Hierosol. God and hys holie Church to assist the Priest, as Deacon and Subdeacon, whose offices be to receyue the oblations of the people for the vse of the Sacrament, to bryng them to the Aultar, to prepare all thynges necessarye for the consecration, to geue consent to the Sacrifice made by the Priest, besyde other thynges whyche by holy

The. xxv. sermon.

Actes. vi.

holy scripture and the vniuersal tradition of the Church they be authozised to doo. A Priest also hath power geuen vnto him by this Sacrament of order ouer Chzistes mysticall body the church, for the instruction, the purgation, and the perfection of the same Church, and euery member therof. And first concerning the instruction of it, a Priest hath authozitie to preache Gods word, by Gods speciall and visible sending. Where our Sautour Chzist said to his Disciples: As my father hath sent me, so likewise I sende you. And in an other place he sayd: go ye into the holle world

Ioan. xx.

and preache the gospel to euery creature. And also

Mark. xvi.

Mat. xxviii

go your waies and teach all people, baptising them in the name of the father, and of the sonne, and of the holy ghost, teaching them to obserue al thinges what so euer I haue commaunded you, and I shalbe with you al dayes to the ende of the world. And as

Mat. xxviii

Ioan. xx.

concernynge the purgation of Gods people, a Priest hath the authozitie to remyt synne, as a minister in the name and power of the holy Trinitie, both to them that first enter into the church by ministringe to them the Sacrament of Baptisme, and also to thē that after Baptisme haue fallen vnto synne agayne, by ministring to them the Sacrament of Penance. The commaundementes of God, whereby euery Priest is authozised to baptise, and to remitte synnes to the penitent synners, I haue heretofore in this sermon sufficientely declared. And as concernynge the perfection of the Church of Chzist, and euery member thereof, God hath geuen to Priests  
autho:

authoritie to praye ouer sycke persones, and to anoynte them wyth oyle in hys name, to the remission of theyr synnes, and the saluation of the sycke, accor dyng to Gods pleasure, and also to loppe those persones in Patrimonye, that maye in Christe.

Iacob, v.

And Bishops also, who in the order of Priesthode, as the successours of the Apostles haue higher dignitie and distinct offices and authoritie aboue other inferiour Priestes, for the perfection of the people in Christes Religion, haue power to geue the holye Ghoste for the confirmation of them that be baptised, and by imposition of their handes to ordeyne Priestes and other ministers of Gods holpe woorde and Sacramentes. And further for purgynge of Christes mysticall bodye the church from all Errours, Scismes, Disobediencies, and vngodlye lyuynge. Bishops haue power to vse spirituall and ordinarie iurisdiction, as to call synodes for reformation and good order to be made in the church, to visit theyr dioceses, that neyther by tyrannye nor by heresy, nor yet by the subtile craft of the deuyl, the flocke of Christe be dispersed or destroyed, to correct by excommunication and other discipline the publike crimes of such as be manifestly accused, denounced or found guiltye and obstinate by diligent inquisition, to examine and determine the causes and enormities whyche aryse or maye chaunce in the church of Christ, and finally to do what shall be thought necessarye and expedient for the banishing of vice and errour, and the stablishynge

Actt. viii.

xix.

Titus, i.

Actes, vi.

xiii.

Actes, xv.

Actes, xv.

xvi.

Hier. xxiii.

ii. Cor. v.

i. Tim. v.

i. Cor. iiii.

vi.

II. Cor. x.  
xiii.

blissing of vertue, true sayth, and godlye vnitie:  
For that power whych God hath geuen vnto  
theym, is onelye to buylde, and not to destroye,  
whych power is honozable, and to bee esteemed  
and obeyed in all Bishoppes and Priestes, bee  
they of good lyuing or noughtye lyuing. For the  
lyfe of an euill Prieste or Bishoppe is no hynde-  
raunce nor pzeiudice to the effecte and vertue of  
Gods Sacramentes, whiche they truelye mini-  
ster, no moze than the euill lyfe of a Physician  
hindzeth the vertue and operation of a good me-  
dicine. Therefore good people, knowynge the  
necessitie and commoditie which commeth to vs  
by thys Sacrament of Order, for our instructi-  
on, sanctification, and finall saluation. Let vs  
geue moste hye thanks to almighty God, that  
hath geuen suche power to men, and by therecu-  
tion of that power, and the distinct degrees and  
seuerall functions of this Sacrament of Order,  
hath auoyded all confusion oute of hys Church,  
that it myght appeare beautifull and glozyous  
in his sight, and let euery person take heede that  
he neither breake nor contemne this ordinaunce  
of God, and so be occasion of corruptynge Gods  
truth, and disturbing his peace and vnitye, which  
by this onely order is kept and pzeasured. But in  
al our pzaiers let vs humbly make supplication,  
that God of his mercifull goodnes woulde pre-  
serue his Church continuallye in this good order  
without disturbaunce, and that euery minister  
in his degree might studie and labour in the lawe  
of GOD, to be and doo as hys office requyrez,  
seeking

seeking the buylainge of Christes Church, and  
 not the onely increase of his worldlye gayne, as  
 becommeth the seruauntes of God, beyng boun-  
 den to geue an account of that is committed to  
 theyr charge, to the laude and prayse of Christe,  
 who with the father and the holy Ghost  
 lyueth and reygnerh in unitie of  
 Godheade for evermoze  
 Amen.



**In what estimation the Prelates**  
and other ministers in Christs church  
ought to be had of the peo-  
ple. Sermon xxvi.



**H**as much as the Prelates  
and ministers of Christs church  
(good people) be ordeyned of  
God to bee Judges ouer hys  
people, in suche thynges as ap-  
pertaine to the saluatiō of theyr  
soules, and also to be theyr go-  
uernours and rulers in all true Religion, and  
theyr dye to bee theyr ghostelye and spirituall fa-  
thers, to beget childzen to God by the wooorde of  
Christe, and the preaching of the Gospell. There-  
fore considering that almyghty God doth so ho-  
nour them, and doeth so allowe and assiste their  
ministratiō, in geuyng to them being frail and  
mortal menne, suche power as no other cren-  
ture hath at anye tyme receyued, and all for  
the buyldynge, perfection, and synall saluatiō  
of his Church hys electe and chosen people:  
Therefore I saye, it is commaunded to all men  
and women, that bee of the flocke of Christe,  
to loue and to obeye, and to honour those mi-  
nisters of Christ in suche sorte as the nature and  
woorthynesse of theyr offyce and mynistracyō  
dooth requyre. For so Saynte Paule taughte  
the Thessalonians, sayinge thus: we beseeche  
you brethren that you woulde knowe them that  
laboure amonge you, that is to saye, in knowled-  
ging

1. Thessa. v.

gyltige what benefites we haue of God by theyr labour and seruice, who also bee the rulers and gouernours ouer you in our Lorde, and second monish you in all goodnes; as it were certifying Chaires office amongst you, that ye wold haue them in best price and estimation by sincere loue and charitie, moze aboundantly than other, and that for theyr woozke and office sake, hauiuge peace with them without vsing any disobedience, contention or disdain towards them.

By this exhortation of the blessed Apolle Saynte Paule, may all men and women learne what loue they oughte to beare towards the ministers of almighty God, whiche oughte to be in the best sorte, not onely for the woorthynesse and vertues of the persones, whiche is a cause making all menne to bee loued and fauoured the moze, but speciallly for theyr office and labour sake, and for suche benefites as by theyr seruice and minisrerie menne receiue at Gods hande. For they be not onely oure neyghbours whom for that respecte wee oughte to loue as our selues, but also they bee the causes of oure spirituall lyfe, by theym wee are made Christen menne, by them we haue the true knowledge of God, remission of our synnes, participation with Christe in the vnite of his mysticall bodye the Churche, into whiche bodye we are grafted and made lyuing members to bring forth the fruite of holynes and good woozkes, by them we haue geuen vnto vs the holy gost, not onely to our sanctification, but also to our boldnes and strength, whereby

Chrysost.  
hom. ii. ad  
Timo. i.

whereby we be made able to withstande our  
aduersarye the deuill, and to ouercome al the as-  
sautes and fierie dartes of his craftye tentati-  
ons, by them we be nourished and fed, not onely  
with the spirituall foode of Gods woorde, but  
also with the heauenlye and immortall foode of  
Christes naturall body and bloude, whereby we  
be sanctified both in body and soule, and receyue  
encrease of all Gods former gistes and graces,  
whereby also we be vnited vnto Christe in per-  
fite vnitie, that is to say, both spirituallly in our  
soules, and also corporallly in our bodies, by the  
worthy receyuing of his heauenlye and naturall  
flesh into the same, and bi that pledge remaining  
effectually in vs we be assured and rest in perfite  
hope of immortalitie, and the resurrection of our  
bodies to euerlasting life.

They be also appoynted of almighty God as  
Embassadours to reconcile vs agayne to God,  
when wee by transgression of hys lawes and  
commaundementes haue offended his Maieste.  
By theyr mouthes and ministerie GOD recey-  
ueth the vowes, requestes, and Sacrifices of  
his people, wherby his anger and wrathe for  
the peoples offences, is mitigated and taken a-  
way. They be appoynted of almighty GOD to  
be watchmen and shepherdes ouer the flocke of  
Christe, to geue warnyng when the Wolfe com-  
meth to deuoure the Sheepe, and to redure and  
bring home agayne to the folde, when the flocke  
is disperfed, suche as haue wandred in erreure  
and wicked lyuing.

For these benefytes and a great number man  
 which may be easily reherfed but for tediousnes,  
 whiche all wee receiue of almighty God by the  
 laboures and seruite of the Brelates and mini-  
 sters in Christes Church, we ought to haue the  
 in reuerence and to esteeme them (accordeynge to  
 the admonition of Saint Paule) as the miny-  
 sters of God and the stewardest or disposers of  
 Gods mysteries, knowing that who so heareth  
 and obeyeth them, heareth and obeyeth god, and  
 who so dispiseth them, dispiseth G O D, for the  
 loue and reuerence which is geuen to Gods mi-  
 nister, is geuen to God, and likewise the contempt  
 of him, is the contempt of God, as almighty god  
 sayde hym selfe to Samuell whom the people of  
 Israell refused to rule ouer the, in these wordes.  
 They haue not contemned and reiected thee but  
 me, so that generally the honour or contempte  
 whiche is vsed towardes Gods ministers, ten-  
 deth and reboundeth towardes God hym selfe.  
 As appeareth by the punishment of suche con-  
 tempte as the Jewes vsed agaynst Moyses,  
 whiche almyghtye God reputed as done against  
 hym selfe.

1. Cor. iiii.

Luk. x;

1. Reg. viii

Num. xii.

Furthermoze besyde loue, the people owe to  
 the ministers of Christes Church obedience, as  
 to theryr spirituall gouernours and rulers, to  
 whom Chyrste our sauour hath committed the  
 keyes of hys kyngedome, by whiche is vnder-  
 stande ecclesiastical power to exercise discipline  
 and iurisdiction ouer Gods people for the cor-  
 rection and buildyng of them in grace and vertue,

F. i.

and

and for the correcting and banishing of all errors  
and vngodly luyng.

**Rom. xiii.** This power in the ministers of the Church  
ought every Chyſſen man and woman to obey  
vnder paine of deadly synne. For ſeruge that all  
power is of **GOD**, he that withſtandeth or  
disobeyeth that power, disobeyeth **GODS** ordy-  
naunce, and so offendeth greuouſſye Almyghtye  
**GOD** and his owne conſcience, except it bee in  
ſuche caſes where the miniſters of **GODS** church  
ſhall make ordinaunces and gene commaunde-  
ment contrarie to the expreſſe commaundement  
of Almyghtye **GOD**, for in ſuch caſes men ought  
rather to obey **GOD** than man.

**Act. v.** But all theſe conſtitutions ſpeciallſye ſuche as  
be vniuerſallſye receyued throughout the catho-  
like Church, and be ordeined for the conſervati-  
on and encrease of good lyfe and true religion,  
and for the beautie of good order in the Church  
and ſerupge of **GOD**, and for quietneſſe and  
discipline vniſormelſye to bee kepte amongſt the  
people, all ſuche ordinaunces and conſtitutions  
no man maye contemptuouſſye bzeake and diſo-  
bey withoute deadly synne, excepte vrgente and  
euydente neceſſitie by ſome other greater and  
more weyghtſye commoditie dooe excuſe hym,  
and yet in ſuche neceſſarye and vrgente caſes  
where he maye be excuſed for not obſeruing the  
ſame, hee muſte beware and take hede that hee  
neyther diſpyle nor contempne the authoritie of  
the Church, nor yet thereby do offend his neigh-  
boure by geuing hym an occaſion lyke wyſe to  
diſobey

Disobey, or to iudge euill of an other.

This obedience to Gods ministers Swayne  
Haule doth exhort all men vnto, writing to the  
Hebrewes in this sorte: Be you obedient to your Hebre. xiii  
spirituall rulers, and be you subiect vnder the  
gouernement, because they labour and watch  
ouer you as men that shall geue an accompt for  
your soules.

That thynge which GOD regardeth most,  
that is to saye, the soule of manne; for whose  
cause he tooke oure nature vppon hym, and for it  
dyd shedde his mooste precious bloude, in com-  
paryson also whereof he setteth in a maner no  
thyng by all other thynges within this worlde,  
that same hath he committed to the charge of  
these his mynisters, and wyl of theym require  
a strayght accompte at the laste daye, wher-  
by appeareth howe muche he hath honoured them  
in commyttynge so precious a Jewell to the  
charge, and also howe muche all people oughte  
to esteeme, obeye, and honour them, that besyde  
the burden of theirowne propre actes and de-  
des wyl clogge and charge theirown consciences  
with the cure of other mennes soules, whiche  
cure to discharge, is verie harde and dyfficulte  
vnto theym, bothe for that aynne bee maysters  
and Lordes of theirowne wylls, whiche bee  
free and subiecte to no forayne compulsion, and  
also for that the perfecte state of mennes soules  
can not be knowen to theirown Curates, excepte the  
parties theym selues do confesse and open the  
same,



And therefore it is Gods will that these his ministers shall be of all sortes of menne obeyed in the executione of theyr offices committed vnto them, bothe concerninge sayth and credyfe to be geuen to their preachinges and exhortacions, so longe as they lytte in the charye of Chryste, teachinge holsome and catholyke doctrine, and the imitation of the lyfe of our Sauour, and also concerninge the keepynge and fulfillynge of the auncient and Godly constitutions ordeyned by the Prelates of the vniuersall Church of Chyrist for good order and conformitie of good lyuynge to be kept thzoughout in the same.

And specialllye they ought to be obeyed when they shall by discipline and the censures of the Church correct the publike crymes of any person whiche of contumace contemninge the admonitions of his neighbours and the Prelates of the Church, refuseth to here and obey the Church. For in such cases of contempr the ministers of Chyrist maye not winke and suffer the people to runne headlonges without bziols, from one crime to another, to the destruction of them selues and other also, but ought openly to repproue suche men, and yf that wil not serue, than to ordeine the spirituall swoorde of excommunication whiche is verye terryble and muche to be feared of all Chyristen men, and moze than the corporall swoorde of Prynces and Kynges, for so muche as the death of the soule is moze to be feared than the death of the body.

For yf a man be iustely excommunicate of hye owne



stone indge haupnge oꝝ dinarye oꝝ lawfull iurisdiction ouer hym, he is a member cut away from the body of Chrystes catholyke Churche, which so longe as he is in that state, is dead, not able to bypnyng foorth good fruite, and woorthy nothyng but to be cast into eternall fyre and byent, as be-  
Ican. xv.  
 yng than a member of the Churche malignant. He is accursed and separate from the companye and felowshyppe, not onely of all saythfull people in this worlde, but also of almyghtye God and his blessed aungels in the kyngdome of heauen. He is depriued of the influence of gods grace, and the speciall pzotectiō of almyghtye God, secluded from the spiritual communiō of Chrystes Churche, as not partaker of the Sacramentes and of the prayers, good woorkes, and generall suffrages of the same, and is to be take and esteemed of all good men, as an Ethnycke and publycane, and is also deliuered to Sathan the deuil, wherby the deuyll hath powder by permission ouer hym to afflict hym with all vexation and affliction corporall, to thinttent that by that meanes, he  
Mat. xviii.  
 perceluting the enomytie of his lyuyng may yeld  
I. Cor. v.  
 and be reduced to penance, that his soule maye be saued in the day of our Lord.

What chrysten harte can bee so carelesse of hys owne saluation, as eyther by his wilfulnes to enter, oꝝ by his obstinacy to continue in so damnable and dangerous a state of lyuyng. Whiche many men wylfully and headly fall into, by dysobeyinge Gods ministers, and that power which is geuen vnto them by almighty God for the re-  
F. iii. formation

formation of his people. And althoughe someti-  
 mes men maye flatter them selues when they  
 be excommunicate that they neede not to feare or  
 regarde such excommunicatiō, for that they per-  
 swade them selues in their owne opiniōs, eyther  
 the cause to bee vniuste, or the procelle agaynste  
 them to be vnlawfull, and therefore shal beginne  
 not to regarde but to contempne the sayd sentēces  
 of excommunication pronounced agaynste them:  
 yet in the name of God I shall aduertise you all  
 good people to beware of this pornt, and not to  
 be your owne iudges in these cases deceyvinge  
 your selues, lest by your so contemning the keyes  
 and authoritie of the Church, ye runne in daun-  
 ger of iust excommunication otherwyse, and shal  
 thereby make that cause to bee iuste in the ende,  
 which perchaunce would haue appeared to haue  
 been not so weyghty in the beginning.

Thus good people vnderstandynge that the  
 Brelates and ministers of Chrystes Church be  
 ordeyned of God to be the phisitiones and sur-  
 geans of your soules, your dutie is to loue and  
 obey them, not onely when they dooe applye the  
 sweete mebycynes of Gods worde and his holy  
 Sacraments to the diseases of your soules: but  
 also when as good Surgeanes they bynde the  
 parties that refuse to be cured, and by the censu-  
 res of the Church and strait discipline do cutte  
 and serche their desperate and incurable woundes,  
 executynge the offyce of Almightye GOD,  
 that sayde by his Prophete in this maner: I  
 shall seade my chyrpe, and I shall seke and serche  
 that

that is losse, I shall bringe home agayne that is caste awaye, I shall bynde that is broken, I shall saue and kepe that is satte and stronge, and I shall leade them in iudgement.

And lyke as I haue tolde you of your duties towardes them in lounge and obeyng them: so oughte you also to honour them as the holye Apostle Saint Paule teacheth, sayeng: Those Priestes that execute their office, and rule their people wel, be worthy double honour, specially those that labour in Gods worde and doctrine. For the scripture saith: Thou shalt not bynde vp the mouthe of the Oxe that treadeth forth the corne, and he that laboureth is worthy his wages or reward. Tim. v.

By whiche woordes we vnderstande what is ment by this double honour, not onely to thinke well vpon them, to haue them in estimation, to loue them, to reuerence and honour god in them for their woork and office sake, but also to succour and relieue them in their corporall lounge, to minister vnto their necessary sustenance sufficientely with a franke harte and a good wyll. For who dothe goo a warrefare vpon his owne charges: who feedeth a flocke and doth not eate of the milke of the same flocke: They that minister vnto the people spirituall thynges, as the worde of god, his holye Sacramentes, and such other, oughte likewise to receiue agayne of the people carnall thynges. For the scholer whiche is taughte and instructed in the woorde of i. Cor. ix.  
Rom. xv.  
Galat. v.  
G D D and the religion of Chyrste, ought to

i. Cor. ix.

Concil.  
Maricon.  
cap. v.

Concil.  
general.  
Lateran.  
cap. liiii.  
Prouer. iii.

Eccle. vii.

communicate and to make his mayster and instructor to bee a partener with hym in all good thynges tempozall whiche God hath lent vnto hym, for almyghty God hath wylled and ordeyned, that they which serue hym in the preaching and setting forth of his gospel should haue their lpyunge of the gospel for the setting forth of the same. By these reasons and sayenges whiche I haue here reherſed vnto you (good people) out of the doctryne of the blessed Apostle S. Paule, it appeareth plainely, that the payment of tythes, or the tenth parte of all maner of frutes, for so much as pertaineth to the substance of the & the sustentacion of Gods ministers, to thintent they might holly applye them selues to gods mynistrye vndiuided or without care of the worlde for they necessary lpyunge, is gods ordinaunce, not onely by the instincte of nature, it beyng moost agreynge to naturall reason, but also by Gods mozell lawe, who beyng the Lorde, creator, and geuer of all good thynges in token of his vniuersal dominio, as it were by a speciall title and prerogative hath reserved the tenth parte of the frutes of the earth to hym selfe, and wyl be honoured with oure substance and ryches by the free oblation of those tythes to hym, whiche hee hath wylled to bee geuen and conuerſed to the ble & sustentacion of the ministers of his church, for so wyrteth the wyse manne: in all thy soule feare thy Lorde God, and sanctifie his priestes, with all thy power, loue him that made thee, and forsake not hys ministers, honour God with all thy

thy soule, and also honour his Priestes, & purge thy selfe with the free oblation of that thou haste gotten with the labour of thy handes, geue vnto them as it is commaunded vnto the, their portion of thy chiefe frutes and tythes. Thus good people as we be debtors to almighty god for his infynite and manyfold benefytes, so by iust payinge of our tythes to hym we acknowledge our imperfection, his maiestie and vniuersall domination, our neede & misery, his goodnes and bountifull liberalitie, which is accordyng to our duties, a geuyng of thankses for the same, and accepted of hym as a payment of our debtes for his benefites thzough the merites of his onely sonne Iesus Christ our Lord.

And thys honour in ministringe to the Priestes of Chrystes churche for theyr lyuyng, as I haue sayde befoze, is not onely expessed in the wyrtinges of the holy Prophetes, and in the old lawe of Moyses, whiche was the fygure declaringe what ought to be done in the newe Testament where ryghtwiseness doth and ought moze to abound than it dyd in the Scrybes and Pharisees, and yet in this poynte concernynge the lyuyng of the ministers it was not a bare ceremony shadowynge a truthe to come, noz yet onely iudiciall persepnyng onelye to the gouernement of the cruyle state of that people of the Jewes, whiche is now dissolved, but dyd instructe men howe they should behaue them selues in that behalfe to God and theyr neighbour, whiche ought to take place & be obserued as wel now amonges vs

Malach. iii.

Exod. xxii

Num. v.

xviii.

Deut. xiiii.

Mar. v.

The xxvi. sermon.

Hierom.  
in. i. cap.  
Malach.  
August.  
de rectitud  
Carh, con:  
uersationis.  
Concil.  
Lateran.  
cap. lili.  
Deut. xiiii.

Malach. iiii

be in the newe Testament as amonges them in the old: but also is declared to be due to be payed of Chyristen people nowe in the tyme of the newe testament by the consent of Chyristes vniuersall Church, as well by the testimonye of the holye fathers and the vniuersall customs of the sayde Church euer since the tyme that any Realme was holly conuerted to the sayth of Chyriste, as by the determination of generall counsell: The consent and iudgement of whom, our Sauour Christ hath taught to be obserued in all doubtles as a sure argument of the vndoubted truth, and a sure pyllar for euery Chyristen man to leane vnto. And as the withdrowyng or not payenge of this dutie of tythes from God that hath reserued the same in token of his vniuersall dominion, to thintent men shoulde learne to feare hym at all tymes, is very sacrilege and the contempte of God and his true religion: so is it the cause of darch, and samyn, and many other plagues which by Gods iuste iudgement fall vppon the people therfore: lyke as the honouryng of God and hys ministers in this point and the true paymente of the same, is the cause that God dothe blysse hys people in sendyng vnto them aboundaunce and plentie in all corpozall and spirital benediction. For which cause I shall most hartely require you to consider what I haue sayd concernyng your dutie to God and the ministers of his Church in louing, obeying, and honouring them, which I speake not for theyr glozy or gayne worldly, but for your profit discharging my selfe in declaring vnto

Into you the wpll and commaundement of God  
in this behalfe, to thintent ye myght auoyde hys  
high displeasure for doynge the contrary, and on  
the other syde obteyne the aboundaunce of hys  
grace and blessing lyke obedient seruauntes and  
thankful chylzen, whom he shall at the last daye  
rewarde with the fruition of his glozre thzough  
the merites and merce of his onely sonne  
**our Sauour Iesus Churste, to whom**  
**with the father and the holy ghost**  
**be all honour and glozr worlde**  
**without ende.**

**Amen.**



The .xxvii. sermon.

**O**f the Sacrament of  
Matrimonye and what  
grace is geuen  
in it.

Ser. xxvii.

Gen. ii.



**A**fter that almyghtye **G O D**  
our Lorde (good people) hadde  
created and made the first mā  
Adam, and had placed hym in  
Paradyse: he by and by cou-  
pled and ioyned vnto hym in  
marriage a woman created of  
hys owne flethe and bone, wherby appeareth  
that matrimonye is the elder and moze aunty-  
ent than al the other Sacramentes, and insti-  
tuted by God hym selfe befoze the fall of man, for  
good and necessarye causes. As for the ayde and  
comforte of man, bothe in their common lyfe to-  
gether, and also for multiplycation of mankind,  
and the Godly byngyng by of theyr chyldren, it  
beynge prepared and ordeyned of almighty God  
to be a meane and instrument for lawefull gene-  
ration betwene them and perpetual continuance  
of mankynde to the woꝝldes end.

Gen. i. ix.

For whiche purpose almyghtye God when he  
had ioyned them in marriage together, he blessed  
them with his holy woꝝde, sayeng to theym: In-  
crease you and bee you multiplyed and fulfyll the  
earth.

Furthermoze Almyghthye **G O D** to whome  
nothyng

nothing is vnknowen, but al thinges, both past, present, and to come be presently befoze his eyes, foreseeinge that man woulde be deceyved by the craftes of the Deuyll, and fall from that ryght-wisenes whiche he had created hym in, and that as he woulde by his owne free wyl disobey God his superiour, so his fleche and carnall desyre should by Gods iust iudgement likewise disobey hym: therfore he ordeyned Matrimonye, that as it should be to man and woman befoze they fall a meane of that generation and multiplyeng of Gods people: so it should be also after they fall a remedye to excuse the vnlawefull desyre of theyr sinfull fleche.

August.  
de Genesi.  
ad literā.  
lib. ix.  
cap. vii.

Last of all, almighty God foreseeinge the bondage and damnation of mankynde for hys disobedience to God, and of his infinite mercye purposing to redeme mankynde agayne from the said bondage and damnation by sendyng his onely begotten sonne to be made man, and in our flesh to regenerate vs, and to restore vs to bee the lovyng chyldzen of God agayne: therfore to teach vs this his good wyl & purpose, that we shoulde by faith continually knowe his godlye counsell concernynge our redemption and regeneration, he ordeyned and instituted this lawfull coniunction of man and woman in Matrimonye to bee a signe or sacramente of the mariage betwene his onely sonne, the lambe of God oure Sauoure Christ, and his spouse the holy Churche. Wherof Saint Paule wrote to the Ephesians, sayenge thus: For this cause a man shal forsake hys father.

Ephes. v.

ther and mother and cleaue vnto hys wyfe, and they shall be two in one fleſhe. For this Sacrament is great, I ſay in Chriſt and in the church, and for the better vnderſtanding of this thyng, ye may conſider that **G O D** in the begynnyng made twoo merueylous coniunctions in manne: One betwene the ſoule of manne and his fleſhe, and this coniunctyon is naturall, the other betwene manne and woman in marriage, and thys coniunction is voluntarpe and Sacramentall: euen ſo there be twoo marueylous coniunctions betwene Chryſte and the nature of man, the one lyke the coniunction betwene mannes ſoule and hys fleſhe, which is when the woorde was made fleſhe, that is to ſay, when Gods ſonne in his incarnation dyd loyne our moztall nature to hys Godly nature in vnitie of perſone. The other is lyke the coniunction betwene manne and wyfe, whyche is made by voluntarpe loue, betwene Chriſt and his Church, that is to ſay, that companye oz congregation of all Chriſten people, redeemed, ſanctyfyed, and nouryſhed by Chryſtes precious bloude. And of this coniunction Matrimonye is an holpe Sacrament. For as by the vſe of Matrimonye are bozne and broughte forth into the worlde naturall chylde, ſo by the vertue of this maryage betwene Chryſt and his ſpoule the Church, are daylye begotten to **G O D** ſpyrytuall chylde. And as **G O D** made vnto Adam oure forefather a wyfe of a rybbe taken out of hys ſyde when he was caſte into a ſleepe: euen ſo by the bloud and water that ran

ramie fourth of Chyestes syde when he sleped by death vpon the crosse, was the Church of Chyrist married vnto hym and made his spouse to cleaue vnto him as one fleche with hym for evermore.

August.  
in Psal.  
cxxxviii.

And as Adam spake in the spirite of Prophecy, that by matrimonye a man shoulde leaue his father and mother and adhere and cleaue vnto his wyfe, and that they shoulde be two in one fleche: So our sauiour Chyrist dyd so leaue his father, that beyng in the fourme of God thought it no robbery to bee equal with God, but abased him selfe and was made man, and also lefte the Synagoge the mother of the Jewes whiche altogether leaned carnally to the olde Testament, and dyd adhere vnto his wyfe the holie Church, to the intent they myght be two in one fleche in the peate of the newe testament.

August.  
contra  
Faustum.  
lib. xii.  
cap. viii.

And as a man and his wyfe haue conformitie and do agre in one nature of mankynd: so Chyrist did conforme him selfe to his Church by his humanity. And as at the publike celebration of marriage, the frendes of the parties so married be called together, and a feast is made amonge theym, to declare theyr common ioye and gratulation for the celebratyng of this Sacrament: euen so to the marriage betwene our sauiour Chyrist and his spouse the holie Church, are called al nations and people, and from euery part of the world the frendes and seruauntes of God by lyuely sayth do resoyt thither with vnspeakable gladnes and ioye in the holie ghost.

And as ther is no worldly loue greater thā the  
loue

loue betweene mā and wife, who be one hart and one mind, euen so the holy church loueth Christe, and Christ loueth his spoule the Church, so that he hath geuen him selfe to the death for her, to redeme and walhe her from all her spottes and wincles. And as the wyfe by dutie is subiecte and obedient to her husbände as being her head: so is the Church to Christ her head & sauour.

And as the husbände anozneth and decketh his wyfe, and when case requireth doth also chastise her, to the intent she might continew in her duetie and obedience: euen so Christ doth beautifie and sette forth his wyfe the Church wyth spirituall gistes and ornaments, and some tymes by tribulation and aduersitie doth chastice her, as well for to exercise her in right wilnesse as for correction of her disobedience. This ye maye perceiue (good people) by these comparysones, howe matrimonye betwene man and wyfe is a great Sacramēt, resembling vnto vs and bearing into our remembraunce that heauenly cōiunction which is betwene Christ our Sauour and his spoule the holy church, which is the greatest grace and benefite that God hath geuen to mā, wherupon mans saluation doth holly depend.

And as this grace is but onely signified by the Sacrament of Matrimonte, so god dothe bothe signifye and also worke effectually other speciall and singulare graces in them that lawfullpe in the faith of Christ receiue the same Sacrament of matrimony. Whiche thinge shall appeare, if ye wyll consider the wordes of our sauour Christe wherby

whereby Matrimonye as a Sacramente of the newe Testamente is stablyshed and sanctified; where he sayeth in the Gospell of Saynte Mathew after this sorte: those persones whom God hath ioyned, man may not lose. By whiche wordes is declared vnto vs, that who so euer bee ioyned in lawefull mariage in the name of God, to the intent to lyue Godly in the religion of Chryste, in that state of lyfe: they be ioyned, not vainely by contract of man onely, but by God him self, who is invisibly present at the making of that marriage, and doth assist the parties, & is the authour and worker of the knot of matrimonie betwene them. And by the same wordes also is declared the strengthe of the knot of Matrimonie to bee such, as can not be broken & dissolued afterwarde, but by the naturall death of one of the parties so married. For yf God doeth so couple and ioyne man and wyfe together, that no man hath power to separate them a sonder afterwarde: than is it certein that he geueth to the parties so married his speciall grace to lyue together in Godly and chaste loue in this perpetuall bond and knot of Matrimonie, without breach of the same, and so to cheryshe and loue one another, as Chryste loueth his Church, and shall neuer be separate and diuorsed from the same. So that this indissoluble bond and knot of Matrimonye betwene the two parties married, whiche no man can lose and breake, during the liues of bothe the parties so married, is that speciall grace and effect, which is wrought by Almyghty God in this sacramēt,

The .xxvii. Sermon.

and is also signified by suche mutual woordes of consent, as the two parties did contract Matrimony together. Which perpetual bond although it be made specially for thintent to haue childre, yet when that cause doth cease by age or barrennes, it maye in no wyse bee broken or dissolved. And also although for fornication of the woman or of the man, there maye bee made agaynste the wyll of the partie offending, a diuorçe or separation from bed & bozde betwene the tyl they maye be reconcyled together agayne by the penaunce and submission of the partie offendynge, yet the bond and knot of Matrimonie which God hath once made, cā in no wise be dissolved, & if in case the one partie, the other beyng alyue, do attempt to marry agayne, it doth commit fornication.

1. Cor. vii.

1. Cor. vii.

Aug. de bo  
no coniug.  
gali. ca. vii.

And this cause or condition of Matrimonye betwene husbände and wyfe, is not amonge the Heathen or vnchristen people, where Matrimonye is no Sacrament of Chrystes religion, but onely in the Citie of God which is the Catholike church. Moreover besyde this inuolable bonde which God knitteth by his grace in this Sacrament, and by mutuall loue which he poureth in to theyr hartes, and both nouryſhe and preserue the same, there is also an other singulare grace and benefite of God alwayes ioynded thereunto, whereby (as S. Paule saythe) Matrimonye is made honozable, & in it the bed of carnal copulation may be vndefiled & without sinne. For where as by gods institution in this sacrament of Matrimony, there is power geuen to man to vse his wife

Hebr. xiii.



wise for procreation of childre, we must consequēt-  
 ly vnderstand that ther is also grace geuē, wher-  
 by he do that thing conueniētly to the contenta-  
 tion & pleasure of God. For they that worthe-  
 ly in the faith of Christ, & in the feare of God, with  
 a right intent, for the end to haue fruit of their bo-  
 dies to serue god, cōtract Matrimonie together,  
 to such I say is geuen the helpe of Gods grace  
 against the vnlawful desire & cōcupiscence of the  
 flesh, that it procede no further, thā the honesty of  
 mariage doth require. So that the carnall acte &  
 copulatio which otherwise were synfull & disho-  
 nest, is by the goodnes of Matrimonie, lawfully  
 cōtracted (as I haue said befoze) not onely excu-  
 sed & defended fro sinne, as S. Paul saith: if thou  
 hast taken a wyfe, thou hast not sinned, and yf a vir- i, Cor. vii.  
 gyn do marry, she sinneth not: but also is made ho-  
 nest & meritorious & acceptable to almighty god  
 who also by his speciall grace doth ayde the par-  
 ties so married, to kepe stedfastly that sayth and  
 promise whiche they haue made one to an other,  
 by which the mā hath graūted the power & vse of  
 his body onely to his wife, & likewise the wife to  
 her husband onely, & so to auoide adultery & for-  
 nicatio with any other person during theyr lyues  
 naturall. Which promise to kepe is very hard, or  
 in a maner impossible, without the ayde of gods  
 grace geuē to thē in this sacramēt. For wher the  
 corrupt nature of mā's flesh & his inordinate con-  
 cupiscence moueth & inclineth him to desire other  
 women beside his owne wife, yet by the grace of  
 matrimony his vnlawful desire is restrained, so  
 P. ii. that

The .xxvii. Sermon.

that he maye be content with his owne wyfe alone and auoyde fornication. And where as also mans corrupt nature seeketh rather the satisfyng of his carnall luste, than the generation of childzen: yet in this sacrament of Matrimony he receiueth grace to know his wife, rather for the intent to haue childzen, than to fulfyll his fleshly desyre. And also to communicate with her, all that chaunce to hym good or bad, and to bypnye by together theyr chyliden in the religion and feare of God. And lyke wise, where as a man by his corrupte nature, after carnall copulation, is wont and disposed to thynk lothsome, and partly to abhorre that woman whiche he hath known carnally, and so refuseth her, and seeketh another, yet in Matrimony is geuen grace and aide not to disdaine the company of his wyfe, but to remayne with her continually, without separation or deuorce.

All these singulare graces and aydes almyghtye God ceaseth not of his mercyfull goodnes for his partye to geue and graunte to his faythfull people in this sacrament of Matrimony, yf they theym selues do not wyllfully stoppe at the begynning, or afterwarde refuse the same by theyr vngenerous lyfe and wycked intent. For as God is authoz and geuer of all grace and goodnes, so he forceth and compelleth no man to be or to continue good against his wyll.

Therfore good people, ye may euidentely perceiue the infinite and vnspeakeable clemencye of almyghtye God oure Sauoure, that by such a sacrament

sacrament hath so mercyfull ye prouyded for oue carnall concupiscence and desires. He knoweth very well how fraille mans fleshe is, and how ful of corruption and wickednes, & therefore mercyfullly hath ordeyned lawfull Matrimonye to re- streine mans vnlawfull desyre, for whiche cause maryed persons may haue boldenesse and quietnes of a good conscience, whereby although they haue by the vse of Matrimony tribulatio of the fleshe many wayes, yet they be certeinly assured that theyr matrimoniall lyfe honestly begon and vertuously continued, hath alwayes the assistance of Gods grace, and is blessed of hym, and therefore profitable and meritorious to the saluation of the parties. Whereunto Saint Paule beareth witnes, wytyng thus to Timothy, that the wife *i. Tim. ii.* shall be saued by procreation and byinginge forth of childzen, if the same doo continue in fayth and loue towardes God, and in holynes and temperance in theyr deedes.

Finally every man and woman ought mooste stedfastlye to beleue that maryage is a good thyng, and ordeyned and blessed of Almyghtye God, and also that it is a better thyng to lyue chastely without maryage, to thintent a man or woman might more fully and frely thynke vpon suche thynges as bee Godly, and howe to please God, and yet to them that haue not bowed chasty, either in virginittie or wydowhed, we ought to beleue that it is no sinne to marry and to take an husband or wyfe. And that not onely the first maryage is ordeyned of God, but also that the

Aug. de si-  
dead Petr.  
cap. xlii.

seconde and third maryage is graunted as la-  
 full for the infirmities of suche as can not other-  
 wyse lyue continentlye, but to theym that haue  
 bowed chastitie and continent lyfe to almyghty  
 God, we ought to thinke, that accordyng to the  
 doctrine of S<sup>an</sup>ctre Paule, it is damnable, not  
 onely to desyle them selues with the deadly synne  
 of fornication, but also to haue a wyll to marry a  
 wyfe, or to take an husbande, because hee or she  
 that so dothe, hath broken and made voyde his  
 sp<sup>eci</sup>alle sayth and promise, whiche by his bowe he  
 made to almyghty God.

Therefore he that shall well consyder with  
 hym selfe the goodnesse of this sacrament, as I  
 haue reuered, and the synngulare and manyfolde  
 graces whiche God geweth to them that bee ho-  
 nestly & for a good intent married in our sa-  
 uour Christ, shall both edifye his owne conscience for  
 wardes hym selfe, and increase his chaste loue to-  
 wardes his wyfe, and by that laudable state of  
 lyuynge highly please almyghty god toward

the attēning of his own saluation, which

God of his great mercy graunt to vs

by the merites of his deare sonne

our Saviour Christ, to whom

with the father & the holy

ghoste be all honour

and glozy for

euermore.

Amen.

**C** Of the maner howe to minister  
and contract Matrimonye.

Serm. xxviii.



**C**is to be considered (good people) that although the solemnization of Matrimonye, and the benediction of the parties married, is made and geuen in the face of the Church by a Priest the publike minister of the church: yet the contract of Matrimonye, wherein this Sacrament consisteth, may be and is commonly made by the lay man and woman whiche be married together. And because for lacke of knowledge howe suche contractes ought to be duely made, and for omittynge of suche thynges as be necessarie to the same, it chaunceth oftentimes that the parties chaunge theyr myndes, and wyl not keepe that promyse of marriage whiche seemed to haue passed betwene them before, wherupon cometh and groweth betwene suche persones and theyr frendes great grudge and hatred, and geate sute in the lawe: Therefore I intende at this tyme by Gods grace to declare vnto you whiche be the verye woordes whereby this Sacrament of Matrimonye is contracted, and to open certeyne cases thereupon dependynge, to the intente that suche contention, as commonly is wonte to aryse  
 P.iii.      vpon

hpon the ignorance or not obseruyng the same, maye the better bee auoyded, and the parties so contractyng, may without scruple or euyll conscience soz so muche lyue together in Godlye and chaste Matrimonte, to the good wyl and pleasure of almyghty God.

First, whosoever intendeth to take hpon him this Sacrament of Matrimony, hys duetie is not headly or rashlye and with blynde affection to enter so weyghye a matter, but ought with discretion and deliberation to choose vnto hym or her suche a make and fellowe, with whom he or she shall verely beleue and truste to lyue Godlye and vertuouslye, without breach of the bond of Matrimony in any case durynge theyr naturall lyues, and to beware that he enter not marriage with any such person, as the lawe of God expessed by the instinct of nature in euery mans harte, and the booke of Leviticus, and also the holys and auneynt Canons of the Church do prohibite and forbode. Which prohibition nowe extendeth to the fourth degree of consanguinitie and affinitie, and also taketh place in spirituall kynred, which is betwene the partie that is baptised or confirmed, and his Godfathers or Godmothers, and theyr chyldzen and wyfe or husbände, befoze such baptisme or confirmation, and also betwene the Godfather and Godmother, and the parentes of the chylde so baptysed or confirmed.

Furthermoze, he ought to beware and foresee

see that he oꝛ she be in no errour of the persone,  
 noꝛ of the condition and qualitie of the same per-  
 son, with whom he oꝛ she intendeth to marrye.  
 And if any scruple oꝛ doubt shall appeare vnto  
 hym oꝛ her, concernyng the degrees oꝛ other im-  
 pedimentes whiche maye lawfullye stoppe the  
 contractyng of suche maryage: than his dutye  
 is to resoꝛt to knowe the iudgement of hys Cu-  
 rate. And in case his Curate hath not so pꝛo-  
 founde knowledge, as to resoluẽ hym in all such  
 doubtes, then ought he oꝛ shee further to resoꝛt  
 to his Oꝛdinarie oꝛ Byshoppe to be resolued, to  
 whom onely the custome of the Church of olde  
 tyme, not without greate cause dyd specially re-  
 serue the hearynge and iudgement in all causes  
 matrimoniall.

And further ye shall vnderstande (good peo-  
 ple) that the maner to mynyster thys Sacra-  
 ment of Matrimonye is thus to be bled. fyste  
 lette the man aske the woman yf she bee content  
 to be hys wyfe, and yf shee agree thereunto, then  
 lette the woman aske the man yf he wyfe yf he be  
 content to be her husbände, and yf he saye yea, so  
 that the mutuall consent of them bothe bee kno-  
 wen, without the which no maryage is lawfully  
 made befoze God, then maye the parties pꝛocede  
 to the wooꝛdes whiche doo expresse thys theyꝝ  
 mutuall and voluntarie consente, whiche bee the  
 foꝛmall wooꝛdes of the Sacrament, after thys  
 maner.

Let the man takyng the woman by the ryght  
 hande,



hand, and naminge her by her name, as Marye, Jane, or as her name is, say these woordes: Jane here I take thee to my wyfe, and lyke wyfe lette the woman take the man by the right hande, and name hym by his name, as Thomas, or as hys name is, saying thus: Thomas here I take thee to my husbände. Nowe, when the two parties which marry together haue done this, and haue sayde these woordes, then bee they ensured and iustly married together, and be manne and wyfe before God, and they can not bzeake this marriage in any wyfe afterwarde, as the man can not marry an other woman, nor the womā an other man, so longe as they be bothe alyue. And yf the two persones haue sufficient recozde and wytnesse to testyfy what they haue done and sayde, then bee they manne and wyfe in the face of the worlde, and so bothe before God and man.

This maner and fourme of woordes not onelye the parties that intende iustelye to marrye together, but also suche other as shalbe called to be present at the insurynge of other, as witnessers of the same, ought diligentlye to marke and obserue, and to see that the parties whiche shall be ensured, saye the fore rehersted woordes, for they be the very woordes whiche ioyn the man and the woman together, and make theym husbände and wyfe.

The neglectinge or omittinge of these forsmall woordes or the lyke in effecte and sentence, is oftentimes the cause of great contention, and also

also maye cause that the external iudgemente of the Church shall varye and disagree from the inward iudgement of God. For example: If a man obteynynge in woordes the womans consent to marriage, and she hys lyke wyse, shall saye these woordes: Iane, here I geue to thee my saythe and truthe, and I promyse thee by it that I wyll marrye thee to my wyse, and she promyseth and sayth to the man the verye same, yea althoughe eche partie byndeth hym selfe by an othe of a booke to perfourme that promyse within twoo monethes more or lesse: yet for all thys, these twoo persones bee not insured, and made man and wyse by these woordes, although they haue sufficient recozdes to testifie the same, because these woordes be not the formall woordes of the Sacrament of Matrimony, nor make man and woman husbände and wyse. Yet these persones that make suche promise, bee bounden to marry accoꝝdyng vnto theyꝝ promyse, vnder payne of settinge theym selues in the state of dampnation: And yet notwithstandinge yf the man shall marrye an other woman after thys promyse, he is than the seconde womans husbände, and not the fyrste, though the fyrste bee still alyue.

And the lyke case is, yf the woman marrye an other man after her promyse made before, shee is than the seconde mannes wyse, and not the fyrste, because the parties at that present tyme  
when

when the one promised faith and trouth to marrye the other, byd not contracte Matrimonye by the formall woordes of the present tyme, by which they be knyt together in maryage, but sayd other woordes signyfenge promyse and tyme to come, and so afterwarde chaunged theyr myndes contrarye to theyr promyse, whereuppon followeth many tymes, grudge, hatred, and sute betwene the parties and theyr frendes, and sometyme also it followeth that the parties so promysing marriage one to an other, do lyue in fornication and deadly synne with the other persones which they married afterward.

And soz the further openinge of this matter, ye shall vnderstande (good people) that yf a man and woman doo consent in theyr hartes too bee man and wyfe, and do wyl and intend so to make them selues by the woordes whiche they shall expresse and saye one to an other, and than vppon this consent and agrement, the man sayth vnto the woman thus: Jane, I promyse thee by my sayth that I wyll take thee to my wyfe. And the woman sayth lykewyse to the man, or els some other suche woordes of promyse to marry in tyme to come, thynkynge and beleuyng that by those woordes they be iustly insured and made manne and wyfe. Nowe in this case these two persons be man and wyfe befoze God, because they wylled and intended so to bee in theyr hartes, and also intended so to make them selues in deede by theyr woordes.

And

And yet they be not man and wyfe befoze man,  
and by the iudgement of the church, though they  
haue sufficient record of that they dyd & sayd, be-  
cause they did not say the formall woordes of the  
present time, wherby Matrimony is contracted,  
without saying of whiche woordes (yf they can  
speake) they be not insured and made husbunde  
and wyfe befoze manne and by the iudgemente of  
the church, what so euer they intended in theyr  
hartes, for the church must take the woordes iust-  
lye, and iudge what they signifie after the com-  
mon speaking and vnderstandyng of them, and  
that a mā may knowe, and not after the myndes  
and intentes that persones may speake, for that  
can no man know but the speakers them selues.  
And therefore in this case when the woordes of  
these two persones so insurynge them selues, bee  
brought befoze a iudge to bee examined: it must  
bee determined that those twoo persones bee not  
husbunde and wyfe, and yet yf eyther of them do  
marry, as the man an other woman, or the wo-  
man an other man, then do they commit adulter-  
rye, and lyue in deadly synne, so long as they bee  
with those whom they haue maryed. And that is  
because they made them selues mā and wyfe be-  
foze in the sight of God, who sawe theyr wylls  
and hartes, and what they intended, & dyd then  
befoze hym; and therefore that maryage whiche  
they made than, they maye neuer breake after.  
And in case the man shall forsake that maryage  
whiche hee made befoze God, and shall openly  
forne him selfe in maryage with an other woman  
after.

afterwarde, then shall he synne deadly, and continue in the same, so long as he is with that woman whom he last openly married, because they be not married before god. Yet dothe not the latter woman synne, to vse the carnall companye of that man, because she beleueth he is her lawfull husbände, noz she is not bounde to beleue the contrarie though he tell her the contrarye, and so she may alwaies vse him as her husbände, yf he vse her as his wife. And the like case is yf the woman bzeake from the first ensuring, & marrye an other man, then dothe not he synne to knowe her as his wife, but she sinneth, because she knoweth that he is not her husbände.

But nowe what remedye for a manne whiche hath insured and married hym selfe to a woman before God, with a full mynde and consent in his hart, and yet forsaketh her afterwarde, and will not solemnise that marriage, but marrieth another openly, howe maye he saue hym selfe from deadly sinne and dampnation, seyng his Prelate by the iudgement of the churche will compel him to continue with the second woman whō he married openly, and will not suffer him to forsake her: Surely the remedye is very paynfull and daungerous worldlye, howe be it, it is better to fall into the handes of man, than into the handes of God. And for so muche as I canne learne, the remedie whiche that man maye haue is this: he muste leaue and forsake the seconde woman, and go if he can, and so thinke it good, where hee maye escape the paines of the lawe. And yf he be  
ex.

excommunicate, because hee wyl not bee w<sup>th</sup> her, and for goyng from her, then hee must suffer it, and so he must suffer anye other punishment that he shall chaunce to haue therfore, rather then to vse carnall companye with that woman agayne, so longe as the other woman is alpye, for he knoweth she is not hys wyfe befoze God, and therfore he shoulde do agaynst Gods lawe, yf he should kepe her companye as her husbände, and rather than to do so and offende almyghtye God, he must suffer any manner of payne, that the lawe of man may cause him to haue. And so must a woman dooe yf shee fall into the lyke case, for this is the remedye, and there is none other that I knowe.

And for so muche as I haue spoken some part of the Brelates doynge herein: ye shall further knowe, that yf a Brelate dooe by the iudgement and censure of the Churche, excommunicate or curse a man or woman for leauyng or forsaking the seconde maryage, he doth it iustely and lawfullye, because the churche ought to suppose the best and the mooste lykelyest, that is to saye, that he whiche maryeth openlye, beyng a Chrysten man, woulde not so haue done, yf he hadde married hym selfe to an other womā befoze god, nor haue done so greatly against his own conscience and Gods lawe.

And also the Churche ought to suppose this seconde maryage good, because it canne not haue a due p<sup>ro</sup>ofe of the fyrste Maryage, whiche

The .xxviii. sermon.

which the man saythe hee made befoze God, but ought to iudge and determine the seconde marriage to be lawfull, & may iustly excommunicate him that doth forsake it. And mozeouer the Church may not beleue the mā which saith that hee was maryed befoze, & that this second woman is not his wyfe. For belyde that, he graunteth that hee hath broken the promise and mariage whiche he made befoze almyghty God, he also confesseth openly befoze the Church that he is vnttrue in hys deedes and woordes, and not worthy to be trusted and beleued, and therfore the church ought not to allow his saying, nor to beleue it as true, concerning the first mariage, but rather to iudge it to be false, and that he sayth so now because he loueth not this woman, but hateth her, or els so he sayth for some other euill purpose.

Wherefore I shall exhorste in the name of our sautour Christ euery mā or woman diligently to loke vpon them selues & their owne consciences, and discretly to consider what they wyll and intende in theyr hartes when they make any contract and promise of mariage openly or secretly. For by theyr owne consciences and intentes they shall be iudged befoze God, and be condemned yf they do the contrary, although they may with woordes and excuses do againste it, and defende theyr so doyng here in the face of the worlde befoze man. The surest waye that euerye man and woman may take in making of these contractes, is to marry alwaies in dede here befoze man, as they dyd wyll to do in theyr hartes, at the tyme of theyr



be they enſuring, what wordes ſo euer they ſaid  
 than, ſo ſo maye they alwayes diſcharge theyr  
 conſcience and put aſwaie all doubt, and lyue  
 ſafely together haſbande and wyfe in the ſeruite  
 of almighty God. Whereouer the like doubt or  
 ambiguitie maye chaunce vpon the other ſyde,  
 that is, if a man and woman come together to  
 ſolure them ſelues, and do ſaye the very ſozmall  
 wordes of the Sacrament beſore ſufficient re-  
 ceite, and yet the man dothe not conſent in hys  
 hart to take that woman to his wyfe, but ſaith  
 the wordes ſor feare of diſpleaſing his parentes  
 or friends, or els ſor ſome other noughtye pur-  
 poſe, and likewiſe of the woman. Nowe theſe  
 two perſones be huſband and wiſe by the iudge-  
 ment of the Church and beſore man, and yf any  
 of theym woulde ſorſake the other and be ma-  
 ried agayne, they maye not ſo doo, thought they  
 both graunt that they did neuer conſent to be ma  
 and wiſe when they were ſolured, no nor though  
 they do both agree to ſorſake other, and yet they  
 be not huſband and wiſe nor married beſore God,  
 and that is becauſe they dyd not wyll and con-  
 ſent in theyr hartes ſo to be when they ſayde the  
 wordes of Matrimonie. And therefore if theſe  
 two perſones do vſe carnall companie together,  
 then the partie which did not conſent doth com-  
 mit fornication and ſyneth deadly in ſo doyng  
 the dutie of Marriage, as longe as he continueth  
 in the ſame will and minde that he had when he  
 was ſolured, be it the man or the woman. There-  
 fore let euerye man and woman take good heed

When they be insured and speake the wordes of  
 this sacrament, that they thinke and wil then in  
 theyr hartes the same thing, whych they doe ex-  
 presse in theyr wordes, or els lette them neuer  
 speake those wordes neither for father or frende,  
 or for any other cause. Nowe the remedy in this  
 case is easier than in the other before, whiche is  
 this, that the man muste chaunge his minde and  
 consent in his harte to take that woman to his  
 wyfe as he sayde before that he did, and the wo-  
 man like wyfe: And this done, than be they man  
 and wyfe before GOD, and theyr matrimonial  
 knowledg together is no longer siene but law-  
 full and good afterwarde. This is the remedy in  
 this case and there is none other.

Many moore cases and difficulties in this Sa-  
 crament of Matrimonte I might rehearse which  
 the Church of God hath fullye debated and re-  
 solved, but I thinke these few to be sufficient to  
 the laye man for vnderstandinge howe marriage  
 ought to be ministred and contracted. And not-  
 withstandyng that the manne and woman con-  
 sentynge to be manne and wyfe, and sayyng the  
 wordes of the Sacrament, be persitelye married  
 together: yet the marienge of them in the face of  
 the Church afterwarde by the ministracion of  
 the Priest is not superfluous, but muche expe-  
 dient for sondrye causes, fyrste to thintent that  
 this Sacramente shoulde haue that solemnitie  
 and reuerence whiche is due to so holys a thyng  
 instituted by our Sauour Christe hymselfe, for  
 that coniunction whych the Priest as Gods  
 minister

minister dothe vs to vnderstande, that Matrimonie is made by the assistance and woorkyng of almightie God.

Secondly that the persones which be married may receiue and haue the fruit of the prayers and suffrages which be saide for them in the sacrifice of the Church, and also may be partakers of the blessing of God which is made ouer them by the Priest, whereby we know that the state of liuing in mariage is blessed of almightie God.

And thirdlye it is solemnized in the Church, that it might haue the more recozde and be more allowed and fortified by the solemnization, and that all doubtēs whiche myghte be imagined against it, shoulde be put awaye. Further I shall not neede to alledge vnto you at thys tyme, but onely that exhorte you to haue alwaies God and his true religion befoze your eyes, in entryng to this state of lyfe by Matrimonie which can not be dissolued or auoyded at the wyll and affection of man, but must be kept and obserued till death depart the same. For as we se by experience how vpon noughtye and affectionate begynnings there commeth seldome good successe: so yf the begynnyng of these contractes in Mariage be blessed wpyth discretion and godlye intent in suche forme as I haue declared vnto you where the harte and worde do ioyne together, and the dede perfozmeth that was promysed and sayd befoze, then shall these manyfold contentions and bzeach of charitie cease, and the partyes loue one another in chaste loue as Christ loued hys Church,

and that labour to bring by theyr children in the  
 feare of God, and knowledge of true religion;  
 wherbye that be a great helpe and furtherance to  
 their saluation by the mercy and merites of  
 our Saviour Christe, to whom with  
 the father and the holy ghost be  
 all honour and prayse  
 for evermore.

Amen.

(1.)

**F**or what intent and wyth

what affection men and women

shoulde marrye.

Serm. xxix.



**A** In the contractinge of marriage ( good people ) yf the right forme and laudable manner therein prescribed by the holy churche be not obserued, there chaunceth often tymes much contention and hatred afterward vpo the same, as ye haue bene taught: euen so yf thintentes of mariage, and the causes that moue and prouoke men and women to bee maried, be not godlye and honest, the successe of those marriages commonlye folowe thereafter. For which cause I intende God wyllynge to declare vnto you at this tyme, whyche causes bee naught and reproueable, and which be honest and godlye. For if the intent and cause why men and women do marrye be not good and godly, than shal not their life be acceptable to almighty god, nor yet long pleasaunt vnto them selues, as experience dothe manye tymes euidentlye shewe. A great number of folkes do mary for one of these two causes and intentes or for bothe: eyther to haue the lust and vnclenly desyre of the flesh fulfilled, or els to get worldlye goodes and ryches thereby. Both these causes if they be chiefly and principally intended by the parties which mary,

Z.iii.

be very

be very euill and vngodly.

Many yong men and women do vse to saye in rebuke of other, that they wyl not marrye for riches and goodes, but for good loue, and yet that good loue is most principallye for to haue theyr sensuall appetite and carnall desyre fulfilled. Which maner of loue doth neuer long endure betwene them that so marrye, but it decayeth and goeth shortly away. And than such persones beginne to mislike one an others conditions, and to waxe wery one of an other, and after continuance and increase of that werynes, it groweth to be so painefull and greuous, that the parties with them selues vnmarrted againe, yea and manye times they wishe them selues buried, and no marueyle: For an euil tree such as is carnal concupiscence and fleshly loue, can bring forth the no good fruite, but suche as I haue reherfed.

I neede not to shewe and iudge for what intent goodlye younge women marrye pooze and miserable persones when they haue done amisse. For they be but a smal numbze, and yet they vse moze vice vnder the cloke and couer of marriage, than they durst do befoze when they wer single. Now againste these persones which after suche sort and with such intent do enterpryse to mary, that they doo exclude God from them selues and from their mindes, and do applie and geue them selues to satisfie theyr lustes and pleasure, as hoyses and moyses do, whiche haue no reason or vnderstanding: agaynst all suche persones (as the

the Angell Raphaell taughte the good younge Tobye ) the deuill hath power to pzeuayle.

And althoughe almyghtye God of hys great mercye doth not now suffer the deuill to vse his malice agaynst the bodie of suche offendours as hee vled in the tyme of Tobye. agaynst the Tobl.vi. seuen wicked husbannes of Sara the daughter of Raguell: yet no doubt of it they noughtye eye doth make darke theyr hole body, that is to saye, theyr wycked and lecherous intent dothe corrupte theyr soules, whereby they come to the snare of the deuill, who spirituallye pzeuayleth against them.

Moreouer the greater parte of the other people dothe marrye for the other cause, that is, for goodes and ryches. And for thys purpose man and woman doo not onelye marrye them selues, but they doo also studie and labour to marry theyr children and kinsfolkes to gleane and get ryches. So that nowwe commonlye there is no other vertuous lyuinge, honestye, good condicions, wisdome, stocke, lynnage, personage, beautille, youth nor any thinge els so greatly regarded and considered as is worldlye goodes and possessions. For if the man be boyde of vertue and discretion, and let hym haue defformitie, and be without personage and so foorthe, yet if he haue great lande and goodes, there shall be no faulte nor lacke founde in hym, but shall haue suters vnto hym for theyr daughters and kinswomen. And on the other syde, yf a woman haue greate



substance and goodes, and manye good Lordes  
 shippes and Manours, although they haue neuer  
 one or few good conditions or vertues, they shall  
 be sure to haue suiters to marrye both her, both  
 of great men and other, be she fair or foule, yong  
 or old, beautifull or deformed: but the miserable  
 lyfe and sorowefull payne that suche persones  
 manye tymes haue of theyr mariage, they them  
 selues can tel, and yet they be not able to expresse  
 with theyr tonges, all that they feele and suffer  
 in their hartes. And then they curse theyr goodes  
 and the daye in the whyche they were maried.  
 Yea and mozeouer we see daylye that great men  
 doo sell theyr chyldzen as though they were  
 bondes and slaues, and doo nothing study or la-  
 boure to marrye theyr sonnes to good wyues,  
 nor their daughters to good husbands, but their  
 principall care is to sell them, where they haue  
 mooste money. A ykewyse the buyers do not care  
 for the good condicions of those they buye, but  
 looke moze vpon the landes and rentes whyche  
 those shall haue and enioye, and therefore often-  
 times bothe the buyers and sellers of such war-  
 des and other, marrye theyr chyldzen to greate  
 miserie and endlesse payne. And thus for goodes  
 and riches they be vnkinde, vnnaturall, and cru-  
 ell fathers vnto theyr chyldzen, and cruel fren-  
 des vnto theyr kynnsfolke, in geuyng and procu-  
 ryng to them so paynesfull and sorowfull a lyfe.  
 And manye tymes they destroy theyr owne fa-  
 milies and auncient houses therby, for that their  
 sonnes

sonnes noughtly bzought vp, or els their sonnes  
in lawe euill chosen, for lacke of grace, and the  
rather also for suche disagreement as chaunceth  
betwene them and theyr wyues maryed pyn-  
cipallye for possessions sake, doo waste and con-  
sume in small tyme all that theyr parentes and  
auncetours wyth all theyr wyttes, long seruice,  
and paynesfull industrie, and labour, haue gotten  
together in many yerres befoze.

And here ye shall vnderstande good people,  
that I doo not prohibite and forbiddoe menne to  
looke for no maner of goodes when they wyll  
marrye: for reason doth graunt that both men  
and women shoulde befoze they marrye wel con-  
sider, what crafte, occupation, habilitie, and  
what goodes they haue them selues to liue with  
all if they marry. And reason doth admytte that  
they shoulde likewise looke what habylitie and  
substaunce they bee of, wyth whom they wyll  
marrye, and wey and caste howe suche charges  
as maye growe vnto theym by chylidzen and o-  
therwyle when they bee maryed maye be bozne  
and susteyned.

These thinges men and women whych they wyll  
marrye, oughte well to remember and consider,  
and therefore I speake not agaynst suche con-  
siderations and lookyng for goodes, but I saie  
almightye G O D and Reason dothe repproue  
and condempne all them which doo marry most  
pyncipallye for goodes and ryches. For that  
intent and purpose is noughte and contrarye to  
Gods

The,xxlx,sermon.

Gods ordinaunce in that behalfe. And it is also euident that goodes and money, Lordshippes, ryche apparell, delicate fare and so forth can do no pleasure or profite vnto the hartes of married persons, except they haue together faithfull loue, kindnes, and ioye, one of an other, and godly and comfoztable agreement.

Nowe that I haue shewed vnto you suche causes of mariage as be vngodly, it is lykewyse requisite to declare the other causes whych the almighty GOD and his holye woꝛde doth allow, which be the verye same wherefoze GOD dyd institute and ordeyne thys Sacrament of Matrimonye, that is to saye, the loue and desyre of chyldezen and posteritie, by whom GOD should be moze honoured, and the hatred of fornication and vnclene life.

Gen.<sup>1</sup>

The fyrste cause is set foorth in the booke of Genesis, where God blessed oure fyrst parentes and bad them increase and multiplie and fulfyll the earthe. To by the yonger shewed that hee

Toby.viii.

marryed onely for thys fyrst cause, sayinge vnto almighty God thus. O Lorde thou knowest: that I take thys woman to my wyfe, not for cause of lecherie, or to satysfie and fulfyl my carnal lust and desire: but I take her onely to haue posteritie and chyldezen, to the intent that thou mayest be alwayes here blessed, lauded, and honoured. And for thys intent Christen menne shoulde mooste principallye marrye and bynge

bp

by thes childzen in vertuous lyuynge that they  
 maye iustlye lyue, laude, and honour almighty  
 God, and when God sendeth them chyldzen to  
 teache them to doo the same. The vnchristened  
 and heathen men do marry to haue childzen, and  
 to encrease their people, but not to haue almighty  
 GOD lauded and honoured, whose honour  
 and glorie good men shoulde spectallye seeke to  
 set forth and encrease bothe in them selues and  
 in thes childzen.

The other cause is that menne and women  
 might by this Sacrament haue a iust and good  
 remedye agaynst the sensuall appetite of the  
 fleche, and to auoyde the synne of fornication,  
 when they feared that they could not lyue other  
 wyse chastelye, whereof Saynt Paule wrote to  
 the Corintheians thus: It is good for a manne  
 not to touche hys wyfe, yet for auoydynge of  
 fornication, lette euerye manne haue oꝛ vse hys  
 owne wyfe, and lette euerye wyfe haue oꝛ vse  
 her owne husbände, and lette the manne paye  
 hys debte to hys wyfe, and lyke wyse the wyfe  
 to her husbände. For the wyfe hathe not now  
 power of her owne bodye but her husbände, and  
 lyke wyse the husbände hathe not power of hys  
 bodye but the wyfe: Doo not defraude one an  
 other, excepte it bee for a tyme by mutuall con  
 sent, to the intent ye might geue and apply your  
 selues moze freelye to prayer, and so forth. So  
 that these two intentes, that is to saye, the loue  
 to

to haue childzen, and the hatred or auoydinge of fornication, as they be the principal causes why this Sacrament of Matrimonie was ordeyned of God: so they ought to be the principal causes why men and women should mary together. For so shal they receiue the graces which god geueth in mariage, and shal beautifie his Church, and haue great help and furtherance towarde their saluation. And contrarie they that wyth concetuous and lecherous affections doo ioyne them selues in mariage, they loose the grace of the Sacrament which they might haue hadde, they dishonour thys holy Sacrament in making it a cloke and a defence for theyr noughtye and vicious intentes, and they brynge them selues vnder the power of the deuill, who than is permitted to preuaile agaynst them.

Moreouer good people, it is expedient when a man will marie for the causes befoze rehearsed, that he diligently remember and consider the law of Matrimonie, That is to saye, howe hee shall bynde him selfe to loue his wife as his owne bodye, and better than anye other man, woman or childe, in such sorte as Christ loueth his church, and byd geue himself to the death for it, to make it holye and without spotte. And also the manne ought not to be bitter and fell agaynste his wyfe in vsing brawlinges, chydying. or fightyng wyth her. And that he muste keepe iustlye matrimonial chastity, and that he must forsake to dwel with hys father and mother and all other persones,

for

Ephes.v.

Colos.iii.

for to her and dwell wyth hys wyfe; and that he  
 ought also to cherishe, helpe, and comforte her, as  
 he would do his owne persone. For when he ma-  
 rryeth, he and hys wyfe be made one bodie. And  
 this loue and kindnesse the man must shewe hys  
 wife, not onely the first daye, or the first yere, or  
 whyle she is yonge and hath health; but he must  
 thus loue her, and so much do for her alwayes so  
 longe as he and she lyue together, what so euer  
 sickness or chaunce commeth to her, or what con-  
 ditions so euer she haue. For though a man may  
 for certayne causes be fro the company and dwell-  
 ling wyth his wife againste her will, as if he can-  
 proue that hys wyfe hath geuen the vse of her  
 body into another man, and haue not kepte her  
 matrimoniall chastitie; and so loozeth in some  
 other cases: yet he can in no wise breake his ma-  
 riage, nor the bond of it and marre an other; for  
 he cannot be discharged of the obligation and Math. ix.  
 promise which he made to loue hys wyfe; and to  
 doo for her as much as for his owne bodye and  
 persone, alwayes when his wife shall haue neede.  
 These considerations and remembraunces ought  
 euerye Chresten man to haue when he intendeth  
 to marre, for what cause so euer he marre. And  
 like wyse also when a woman wyll marre; she  
 must diligently consider after what maner she  
 must lyue wyth her husbände; how she shall bowe  
 and bynde her selfe vnder the paine of damnati-  
 on, to loue her husbände aboue all men; and to  
 worshippe him, and meekelye and gladly to obey  
 hym; and fulfyl that he commaundeth and desy-  
 reth

rest her to doo in all things whiche pertaine to  
Gods lawe and the dutie of Marriage. And she  
must alwayes keepe her matrimoniall chastitie,  
and helpe and succour her husbände in his neede  
as she would her owne persons, and she must do  
al thing whych she did vowe and promise when  
she was married. For the law of matrimonie binde  
theth the woman to every thing touching the du-  
tie of a wyfe, as it doth the man concernyng the  
the dutie of an husband.

These things wel considered on both the par-  
ties, shall be a great helpe and prouocation that  
they shall studie and labour most principallie to  
topne and couple the selues vnto persones whiche  
haue aboundaunce of vertues and good conditi-  
ons, more than for any other sinister affection. For  
nothing can cause or make this matrimonial-  
alliance and agreement to be kept and continued  
amongest married persons so muche, as honest,  
equal, and like conditions shall do.

Prou. xix.

And where as the scripture saythe that a man  
maye haue an house and riches of his parentes,  
but a good and prudent wife is the gift of God:  
he ought before he shall marie most humblye to  
begge this good gift of almighty god with long,  
deuout, and continual prayers, as one special thing  
whereupon resteth his ioye in this world, and by  
wel blessing of that, hope of ioy in the next world.  
And because marriage is an honorablie thinge as  
saint Paule saith: let them haue no euill affecti-  
on nor do nothing that might dishonour it, but be-  
foze they celebrate the same marriage lette them  
prepare

Hebr. xlii.



prepare their hartes with fasting and other godlye and spirituall exercises, to come worthelye to such an honorable Sacrament, and to do as becommeth the children of holy people, and not like Gentiles and heathen people whiche knowe not god, nor haue no godlines befoze their eyes. Last of all I shall exhorte and admonysh you that be married, to vse your marriage in such sorte here in this worlde, as it be no hynderaunce for you to come to the next worlde, so to indeuour your selfe one to please an other, that ye doo in no wise displease God your creator, so to seeke and do those thinges that be temporall, that ye omitte not to seeke and labour for those thinges which be eternal, so to be glad of your present prosperitie, that ye be not carelesse without feare of eternal damnation, and so to be soze for suche aduersitie as chaunceth here, that ye be not boyde of sure and perillous hope of eternal felicitie.

Lette not the cares of this worlde so breake and caste downe your hartes, but that the hope of heauenlye and eternall ioyes maye comforte and stay them agayne. And also let not the flattering face of worldlye wealth so muelle and deceyue you, but that the feare of Gods eternall iudgement maye byde you and keepe you in awe. For the myndes of godlye married persones althoughe they be not able to forsake the cares of this worlde, and utterly to contempne worldlye thynges: yet oughte they by therr desires and godlye affections to ioyne them selues to thinges eternall.

These

Tobi. viii.

Grego. p. 1.

stor. cura

part. iii. ad

monit.

xxviii.

These good lessons Saint Paule writteth by  
 1. Cor. vii. in a few wordes, saying thus: The time is short  
 and we must reioyce in this that they which have wives be as  
 hally as they which have none. Although he shoulde saye in  
 longer proceste, that the ende of the worlde and  
 Ambro. in the laste iudgement of God draweth nere, and  
 Paulum. so much the more ought euery man to be carefull  
 1. Cor. vii. how he shal appeare and be found at that iudge-  
 ment, and that the case of Matrimonie is not  
 like now to vs that be in the end of the worlde,  
 as it was to the olde fathers in the beginninge,  
 for amonges them he was accounted and taken  
 as accounted by the sentence of the lawe that did  
 not rayse up seede in Israel, that sped without  
 Eccles. iii. yfue and chylde, for that was the tyme to in-  
 Augus. de crease and multipli Godd people, by which peo-  
 bono con- pleit was prophesied that the Prince and Sa-  
 lug. cap. i. uiour of the worlde shoulde be borne, and for that  
 xlii. xxii. cause the people of God dwode as muche as they  
 could apply them selues to mariage, wherunto  
 they were bynded and moued, not by concupis-  
 cence, but by obedience, not for satisfenge of  
 their carnal lust, but for religion to obbey the lawe  
 and to haue fruite of their boddes: but now since  
 that the fulnes of tyme is commed, and the worlde  
 draweth towards an ende, the case is altered.  
 For now saith our Sauour Christe, in wyse of  
 Math. xxi. exhortation, he that can take the gyfte of chastite  
 August. and sole life, let him take it, since which tyme,  
 manye that haue that gyft blest in deede, and he  
 that wyl not vse it, may not excuse himself that  
 he hath it not, and in case he be maried let hym  
 lyue

lyue and be as vnmarried, hauing the same affection to continent lyfe, & the abstinence from the act of Matrimonie, as Abraham and the old fathers hadde, who than serued not the lustes and desyes of theyr flethe, but serued the lawe, the tyme of encrease, and the ordinaunce of God, being slowe and forbearing to require, but sometimes content to pay theyr matrimoniall debte, and let him so take carnall comfozte of his wyfe, that in no wyse her loue withdraue hym from seruinge of God, seynge he ought to loue her in God & for God. And therefore married persones be bounden, if any displeasent thinge chaunce amonges them, with patience to beare one another's burden, and so to fulfyl the lawe of Christ, which is charitis, seeking to amende that is done amysse betwene them, rather by discrete and louing admonition, than by furious and vnkynde correction, which shalbe a cause, that either partie shall take heede and beware to do any thyng that might displease the other for verye loue and for feare of losing the others fauour.

Thus haue ye hearde good people, for what cause men and women ought to enter mariage, and partly how to lyue in the same, to the pleasure of almyghty God, according to the example of all holy men, and the doctrine of our Sauour

Christe, to whom with the father, and the holpe ghooste be all glozpe and honour, woelde without  
end. Amen,

(.)

Ja. i.

**O**f the Sacrament of extreme  
unction. Sermon. xxx.



Considerynge good people, that  
the lyfe of man is but short, and  
passeth awaye lyke a shadowe,  
and that death as it is most cer-  
tein to come to every man, so it  
is uncerteyne what tyme, or  
what houre it shall come, and  
also considerynge that the deuyl our ghostely ene-  
my, as he ceaseth not all our lyfe tyme, with his  
craftie tentations to lay in wayte for vs to sup-  
plant vs and to bring vs to deadly synne, and so  
to loose the fauour of God our mooste mercifull  
father: so in the tyme of our infirmitie whē death  
approcheth, then I saye, is he mooste busye and  
fearce to subuert vs, and wee also at that tyme  
least able to withstand hym, our mind being the  
muchē alienated with the payne of our disease,  
and the heauines of our body, which than draw-  
eth towards corruption: Therefore oure Sa-  
uiour Christe, our most speciall helper and com-  
forter in all distresses, hathē prouyded for vs a  
singulare and speciall good medicine whiche is  
the Sacrament of extreme unction, the vertue  
wherof is at that tyme of our infirmitie to com-  
fort our soules whiche be wont to waxe heauye  
for the dysolution of oure bodyes, and also to  
strengthen vs with the grace of the holy ghoste,  
agaynst the violent assaultes and tentacions of  
the deuyl, and also to replenysh our hart with  
glad-

gladnes against the terrour of death, and finally to forgiue vs our dayly trespasses, wherewith we haue displeased hys maiestie, suche I meane as this oure transitoiye lyfe, consideringe our frailtie and weakenes canne not be passed ouer without, and all this also is done with the assistance of suche Godly and faithfull prayers as the Priestes of Christes catholike Church doe make to almighty God for the sycke man at the ministracion of this Sacrament of extreme unction.

Of which Sacrament Saynt Marke speaketh in his syxte Chapiter, where it is wyrtten that our Sauour Christe dyd sende forth hys disciples to preache, prescribyng vnto the what maner and fourme they shoulde obserue in theyr progresse, and then it foloweth that the disciples goyng abroade, preached to the people to do peniuance, and they dyd caste forth manye devylls, and they anoynted with oyle manye sicke persones, and they were made holle, which thing they dydde not in theyr owne name and power by presumption, but in the power and name of Christe as he had prescribed and commaunded them befoze to do. And because in the wordes of the Euangeliste is set forth plainely the visibill signe of oyle, and also the inuisibill effect of grace, annexed & folowing therupon: therfoze the holy & vniuersal church of Christe as the practyse of the same, & the consent of the auncient wyrters doo witness, vnderstande and beleue this sacrament to be then instituted of oure Sauour Christe.

Mark. vi.

The xxx. Sermon.

**Iacob, v.**

Whiche thyng the holpe Apostle Saynte James also deliuering that to the people, whiche he befoze had receyued of Chyriste, setteth foozth moze at large, wytyng thus: If any persone be sycke amonges you, let him call the Priestes of the Church to be brought in, and let the pray ouer hym, anoynting him with oyle in the name of our Lorde, and the prayer of fayth shall saue the sicke person, and our Lorde shal relieue hym, and lyft him vp, and if he be in synnes, they shall be forgiven hym. By whiche woozdes we be assured that God dothe assyst the ministracion of this Sacrament, and also we learne howe it ought to bee bled in all poyntes.

Firste he telleth to whom it ought to be ministrated, that is to say, to Chyristen men oz women suche as haue receiued the Sacrament of Baptisme befoze, and not to euery one of them, but to such as be than visited by the hande of God with some great sickenes of the bodye, and bee in some perill of death, by reason of the sayde sickenesse, and not by any other outward violence of warre oz execution, and not to yong infantes that haue no neede of it, noz to suche, as eyther for younge age, oz for phrenesie lack the vse of theyr reason, but to such as haue knowledge and haue domination ouer theyr owne willes, and being in veniall synne do require the same eyther than oz befoze, as it may be presumed by theyr former wyll. So that it is euery Chyristen mans dutie to requyre this Sacrament with humble request and with perfit hope to attaine the grace and effect whiche is ge

is geuen by the same.

Secondlye, saint James expresseth to whom it apperteineth by office and dutie to be minister of this Sacrament, in that he willeth the sycke man to call for the Priestes of the Church. For onely Priests be appointed to be ministers thereof, not as in their own name and authoritie, but in the name and authoritie of oure Lorde Iesus Christ, so that the priest in that doing doth beare and represent the person of Christ and his holye church, who beside his prayers, doth minister the outwarde sacrament of Anelling, and Christ inwardly worketh the inuisible grace of the same in the soule of the party aneyted, like as he vseth to do in al other sacramentes.

Thyrdlye, Saint James expresseth both the matter of ourwarde element of this Sacrament, and also the maner how to vse it. The matter wherem it is ministred, is oyle, which is a thyng most conuenient to declare the effectes and graces geuen by the same. The maner how to vse it, is by prayer ouer the sycke persone, and by anointing him in such places of his body, as were occasions, or as it wer windows, wherby sinne is thieselfe committed, as the places of our sytle wittes or senses: For by the eyes, concupiscence, couetousnes, and manye other byres enter into the soule: by the eares detraction, false reportes, and therelupon folowinge anger and enuie, and suche like infect the soule: by the nose, delitious lyfe, and muche other occasion of synne is ministred: by the mouthe both in fastyng, and also in



speakynge that is agaynste God and his neygh-  
 bour, a man often tymes doth offend by the rey-  
 nes and other partes therunto adloynnyng, car-  
 nall desires and concupiscence of the fleshe is ac-  
 customed to corrupt the soule, and fynally by the  
 handes and feete is practysed muche byce, the  
 particulers wherof I neede not to reherse. For  
 these causes the speke persone is anoynted in the  
 lapde places, at which tyme the Priest and they  
 that do than assist hym, with sure sayth and con-  
 fidence in almighty God, puttyng away all mys-  
 trust, and doubt, make theyr most humble pray-  
 er to his maiestie, that it would please the same,  
 through that unction as a spirituall medecyne  
 and hys most mercifull goodnes to pardon and  
 remit what so euer the speke person hath offen-  
 ded by his sight, or hearyng or any other part of  
 his bodye aboue mentioned, with manye other  
 godlye and holysome prayers therunto annexed  
 and bled to be said and frequented in the Church  
 of Christ. And thus to pray ouer the sicke per-  
 sone and to aneyle him, is not the inuention of  
 man, deuised by mans wyfte, but accorдынge to  
 Gods ordinaunce is done in the name and au-  
 thoritie of our Lord, who is the authoz of this  
 sacrament, as he is lyke wyse of all the other, by  
 whose assistaunce, and secrete operation this sa-  
 crament woorketh his spirituall and inwarde  
 effect, which effect Saynte James last of al de-  
 clareth, saying: The prayer of fayth shall saue the  
 sicke, and God shall relieue and lift hym vp, and if  
 he be in sinne, they shall be forgyuen vnto hym.

which

Whiche effecte is double of thooe wayes, the one chiefe and principall is in purgynge and makynge cleane the soule from daylye and veniall synne, which neuer sayleth, if the sycke partie doo not stoppe the influence of Gods grace, whiche hee maye doo by remapynge then in deadely synne, neglectinge to procure that to bee forgeuen vnto him befoze, by the Sacrament of penaunce, or by mistrusting to receyue that grace of God whiche is signified and promysed by that holy buccion. Therefore ought euerye man and woman being sycke, fyrst to confesse hym selfe and receyue the Sacrament of Absolution, then to receyue the blessed soode of immortallitie in the Sacrament of the Altare, for the perfection of Gods influence, and the increase of all his former graces, and than afterwarde with sure sayrhe and confidence in God, requyre to be anepled of the Priestes of Chyistes Church. And in so doynge belyde the persypte purgynge of hys soule, hee shall (no doubte of it) feelee inwardely great easement agaynst the paynes and hozroure of death, great strength and comfort of the spirit, where by lyke a good warriour and stoute Champion of Chyiste, he is then made moze able to withstande the vyolent tentations of the deuyll, and synally great ioy and gladnesse in him selfe, great stay and increas of sayth & hope towardes God, and great desyre to be deliuered from the mysteries of this transitoire worlde, and to bee called to the eternall Cytie of God in the kyngdome of heauen.

The other effecte is the healyng of the bodye from corporall diseases, or at least the mitigation of the same. Whych effect is not principall, and doth not alwaies follow: partly for the smalnes of fayth in the sycke person (for great and vehement faythe is required to haue Gods power to woozke such corporall health in men,) partly for that God our most mercyfull father, accoꝝdyng to his heauenly wisdom, thinketh it best for vs otherwys to dispose of vs as he knoweth to bee most expedient for the saluation of our soules, or the commoditie of his elect people, whose benefite of corporall health, if it had bene then bestowed vpon vs, perchaunce the malice of our wil would haue abused it to the offence of god, and the daunger of dampnation to our soules.

Therefore in all suche indifferent thinges, as be sickness or health of body, euery Chriſten man ought to commit and referre it to the good wyll and pleasure of almighty God, and to thinke and esteeme that to bee best, what so euer God shall worke by vs, although it seeme to be hurtfull to vs, or to be contrarie to oure desyres and petitions, which in all thinges (as he taught himself) ought to be directed and submitted to hys wyll and pleasure, who alwayes of his godlye prouidence disposeth all thinges sweetely and mercifully. But how so euer God shall woozke concerning our corporall health, we ought surely to trust, that God for his part (if there be no stoppe in vs) sayleth not to woozke inwardly in oure soules the spirituall effectes whych I haue rehearsed

herfed befoze. And because there be two thinges  
whiche lette the soule freelye to haue recourse to  
God, and to delyte altogether in hym, the one is  
that weaknes and feablenes which is left in the  
soule of man after the wounde of deadlye synne,  
althoughe the gylte of the same be remitted by  
true penaunce, the other is the daylye heapyng  
bp of many veniall synnes, into which a man fall  
eth by fraynes of nature, by sodeyne motions,  
by imperfection oz coldnes of charite, by behe-  
ment agonies of sicknes, oz by negligence in not  
taking heede to himselfe, his actes, and professi-  
on: for that cause to remoue these twoo euils,  
God hath ordeyned this Sacrament of extreme  
Unction to bee ministred, whereby the weak-  
nes of the soule is strengthened, and all veniall  
synne remitted, if it be well and deuoutly recey-  
ued. And seyng a man must needes once departe  
hence, and ende the iourney of this troublesoma  
life, for so much as the soule is by the flesh loden,  
drawen backe, infected, disquieted, and weak-  
ned: therefore it hath neede of a newe strength  
and spirituall medicine, specially at the passage  
hence by death, that it neyther fall, geue ouer, oz  
dispayze, but that it be relieued, disburdened, pa-  
rified, comforted, and made able by the strength  
of the holy ghost to abyde wyth God, and by hys  
ayde to passe throughe the miseries and trauails  
of this lyfe, and to exchange the short and light  
affections of thys tyme, wyth the eternall and  
weyghtry loves in the kyngdome of heauen. All  
whych graces, as I sayde befoze, the soule of the  
lycke

sycke person receyueth and is indued w<sup>th</sup> hall, by  
 the wort<sup>h</sup>ye and deuout receipt of this holy Sa-  
 crament ordeyned of almighty God for the same  
 purpose. Thus haue ye hearde good people the  
 meaning & effect of the doctrine of. s. James con-  
 cerning this sacrament how it ought to be bled,  
 what grace and vertue is geuen to vs thereby,  
 which to neglect and to defraude or depriue our-  
 selues of the benefites thereof w<sup>o</sup>lfullpe, were  
 great folly. For althoughe it be not absolutelpe  
 necessarie to saluation, as is Baptisme, without  
 the which no man ordinarype can be saued, yet  
 if it be dispised and of contempte not regarded,  
 when it may be had, it is a let and stoppe to sal-  
 uation. Wherefore I shall exhorte you all in the  
 name of God, that when God by syknes shall  
 visite any of you, ye folowe the counsell of the ho-  
 ly ghost, vttered and expressed by the wyrt<sup>h</sup>ing of  
 this holpe Apostle Saint James, that ye cal for  
 the priestes of the Church, I meane the grea-  
 t<sup>er</sup> vniuersall Church of Chryste, whiche is known  
 throught out the world, in the communion wher-  
 of as members of the same Church (to wh<sup>o</sup> ones  
 saluation is promysed and prepared) see that  
 ye requice the said Priestes or Priest (yf there be  
 but one) to praye ouer you, and to aneyle you in  
 the name of the blessed Trinitie. And doo not  
 differre this tyl the vehemencie of your sicknes  
 decaye your speache and memorie, as it is done  
 amoniges many which peruerselpe vse the Prie-  
 stes of the church as they vse theyr corpozal phi-  
 sicians, neuer sendyng for theym, but in the ex-  
 tremes

freemes when they can doo them least good. But  
 sayng Sainte James wyllenth the sicke persone  
 to call oz send for the priest, let hym doo that be-  
 fore his wyll, his senses, his memorie and under-  
 standinge do faile hym, when he is able to ioyne  
 with the priest in prayer, and to protest the faith  
 and trust he hath in atteyning the grace & effecte  
 of this sacrament, to thintent he being inward-  
 ly armed and strengthened with the same, in to-  
 ken whereof he is than anoynted outwardelye  
 with the Sacramentall oyle, myght the better  
 withstand the force of the deuyl and all his de-  
 ceitefull tentacions, who is than moze busye as  
 it were in the extreme conflict to ouerthrow the  
 souldiour of Christ. And then no doubt of it, al-  
 myghtye God who is true and saythfull of hys  
 promyse, wyll worke the effectes of grace, wher-  
 of S. James here speaketh, in that sicke persone  
 as his godly wysedome shall see mozte expedient  
 for the soule healt of that person, specially yf he  
 than with humilitie, mekenes, and gladnesse of  
 harte, with a full hope and confidence in Gods  
 mercy, do geue and yelde bp his bodye and soule  
 with all the powers of the same vnto his Lorde  
 god, his creatour & redemer, to be healed and or-  
 dered, accordyng to his good wil by the meane of  
 his holy sacramentes whiche he hath ordeyned to  
 be to vs as spirituall medicines, wherby the me-  
 rites of his most blessed death and passion be or-  
 dinaryly applyed to our comoditie.

And he that shall doo thus, maye cherefullye  
 and with gladdenesse of mynde departe thys  
 wretched

The xxx. sermon.

wretched world, with assurance and full trust to  
attayne firste the promyses of grace annexed to  
the worthy and frutesfull receyuing of hys holie  
Sacramentes, and in the ende to attayne the  
crowne of glozpe and lyfe euerlastyng, whyche  
Christ our Lord hath promised to all them that  
shall loue and long for his commyng, whyche he  
graunt to vs all, to whom with the father  
and the holye ghost thzee persons and  
one God be al glozpe and honour  
world without end.

Amen.

(.)





**I**mprinted at  
London by Robart Caley, wythin  
the precinct of Chyrlles Hospitall,  
The. vii. day of June.  
M.D.LVIII.

Cum priuilegio ad imprimen-  
dum solum,